A

TREATISE

OF

Fornication:

Shewing { What the Sin is. / How to flee it. / Motives and / Directions to shun it.

Upon

1 COR. VI. XVIII.

Also, A

Penitentiary SERMON

Upon

JOHN viii. 11.

By *W. B.* M. A. by Wm Barlow.

Whoremongers and Adulterers God will judge.
Heb. 13. 4.

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BIBLIOTHECA BODLEIANA

TO THE
READER.

Courteous Reader,

THese Sermons being Occasional, and evident by Matter of Fact that some were guilty in the Matter whereof this Book treats, I thought good to Discourse of this Sin of Fornication, *opening the Nature of the Sin, and displaying the greatness of its Guilt, to the intent that those who are guilty of it may be brought to Repent, and those that are not guilty may take Warning and avoid it: In doing which I had no other Design but that of the greatest Charity to their Souls, and the Discharge of my own Duty and Conscience, as not willing to have the Blood of any upon my Head, nor their Souls required at my Hand; for I dread that Threatning of God,* Ezek. 33. 8. When I say unto the wicked, O wicked Man, thou shalt surely dye; if thou dost not speak to warn the wicked Man from his way, that wicked Man shall dye in his iniquity, but his Blood will I require at thine Hands. *And this Sin being so common and general throughout this Kingdom, I thought these Discourses might be necessary to be published for the benefit of the poorer sort and vulgar Capacities,*

especially because I knew of none that had published any thing of this Nature, since his Sacred Majesties Letter to the Bishop of London; *where this Sin of Fornication amongst other particular Vices are ordered to be Preached against by the Clergy. And I heartily pray to God this Discourse may be effectual for the turning of many Souls unto Holiness of Life that have been guilty of this Sin of Fornication; and that they may keep themselves clean and undefiled Members of Christs Body, is the hearty Prayer of*

Thy Servant in Christ.

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A TREATISE OF FORNICATION,

UPON

1 Cor. VI. xviii.

Flee Fornication.

THESE Words are the Apostle Saint *Paul's* Exhortation to the Christians of *Corinth*, to avoid unlawful carnal Copulation, and have in them two things,

I. A Sin to be avoided, and that is, πορνεία, *Fornication.*

II. A Precept for the avoiding of that Sin, φεύγετε, *flee it.*

From whence we observe this point of Doctrine, *That it is the Duty of all Men, but especially of all Christians, to flee Fornication.*

Upon which I purpose, with Gods Assistance, to do these things:

1. To shew *what the Sin is, which we are to fly.*
2. *How it is that we are to fly that Sin.*
3. To present you with some *Considerations* by way of *Motive* to press on the flying of this Sin.
4. To prescribe you some *Directions* for the flying of it.

I. I begin with the first, *What the Sin is*, which the Apostle here exhorts to fly, and that is Fornication. And here before we define the *Thing* to be avoided, it may not be amiss to distinguish of the *Name* of the Sin which we are to avoid.

There is a twofold *Fornication*, a *Spiritual*, and a *Corporal* Fornication.

The first, *Spiritual Fornication*, St. *Bernard* defines thus, *Spirituè, fornicatio est, defecto Deo, adhærere Diabolo*, Spiritual Fornication, is a forsaking of God, and an adhering to the Devil. As they do that worship not the true God, but Stocks and Stones, Images of Wood and Stone, yea, or of Gold and Silver, or whatever other Materials: and in short, it is the same with that, and all one with the Sin of *Idolatry*.

Hence it is said of *Jerusalem* (that is, the People and Inhabitants of it) in *Jerem.* 3. 9. that *through the lightness of her whoredom she defiled the land, and committed adultery with stocks and stones*; that is, had worshipped Images and Idols: in which sense also we are to understand her *playing of the harlot*, spoken of, *v.* 6, 8. So in *Ezek.* 16. *Thou hast also taken the fair Jewels of my gold, and of my silver, which I had given thee, and madest to thy self images of men, and didst commit whoredom with them*; that is, thou didst fall down and worship them, commit Idolatry with them: which doing is again called *opening of the feet*, and *committing fornication*, and *playing the whore* and *harlot*, v. 25, 26, 27, 28. &c. And so when heathen *Rome* is called the *great whore*, Rev. 17. 1. *with whom the Kings of the earth have committed fornication*, v. 2. the meaning is, That it was a very idolatrous City, a City very much given to the Worship of Heathenish Gods, Images and Idols; and that from thence many other Kingdoms had been confirmed in their idolatrous courses, if they had not also had something of their Idolatry, false and superstitious Worship propagated to them from thence. In this Notion I do not conceave this Word to be taken in the Text. Yet forasmuch as it is the Duty of Christians, and of all Men, to flee this Fornication also as well as the other, namely, that of the Body; and being it lies so pat in my way, I will speak somewhat, though very little of what might be, of this Fornication also.

Now touching this, the Unlawfulness of it, and so ours, and all Mens necessity of avoiding it, may appear from the

the Scripture directly forbidding it, and commanding our abstaining from it, or our avoiding of it. Such is that in *Levit.* 26. 1. *Ye shall make you no idols, nor graven image, neither rear you up a standing image, neither shall you set up any image of stone in your land, to bow down unto it.* Such again is that in *Exod.* 20. 45. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thy self to them, nor serve them.* So that Gods People were to make no Idols, nor Images for themselves to worship and serve.

But what if they found such things ready made to their hands, by others in the Countrey whither they were to come, might they not then worship and serve them?

No such matter: There is a direct Prohibition of this too, in *Exod.* 23. 24. *Thou shalt not bow down to their Gods,* (i.e. the Gods of the *Amorites, Hittites, Perizzites, Canaanites, Hivites,* and *Jebusites,* whose Land they were to come into, and take to themselves in Possession; to them they were not to bow down) *nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.* Thus is spiritual Fornication the Sin of Adultery, or the worshipping of Idols, that is, Images of true or supposed Men or Gods, forbidden in the Old Testament.

And accordingly in the New Testament we meet with Prohibition of it, and Dehortation from it. So the Apostle St. *Paul,* 1 Cor. 10. 6, 7. having spoken of the *Israelites* of old, and touched of their evil doings, and sufferings too for their doing so ill, in order, by the example of their Sufferings, to deter us from their doings; *these things* (saith he) *were our examples, to the intent we should not lust after evil things, as they also lusted,* v. 6. he comes in, v. 7. to dehort particularly from Idolatry, and not to be followers of them in that Sin, lest we should follow them in their Sufferings for it; *Neither be ye idolaters, as were some of them.* And again in v. 14. *Wherefore my dearly beloved, flee from idolatry.* And so St. *John* concludes his first Epistle with a warning against this spiritual Fornication, *Little Children,* saith he, *keep your selves from idols. Amen.*

And in the steps of these Apostles of Christ did the Primitive Saints and Fathers of the Church walk. Hence St. *Cyprian*, *Quid te ad falsos Deos humilias & inclinas? Quid ante impia simulachra & figmenta terrena captivum corpus incurvas?* Why dost thou humble, and bow down thy self unto false Gods? Why dost thou bend thy captive body before foolish Images, and earthly figments? *Relinque idola, quæ humanus error invenit: Ad Deum converte, quem si imploraveris, subvenit*; Leave the Idols which human errour hath invented, and turn thy self to God, who will assist thee, if thou implore his aid for help. And so St. *Austin*, *Nulla imago Dei coli debet, nisi illa quæ hoc est & ipse*; No Image, no not of God himself, to be worshipped, but that which is the same with himself, that is Jesus Christ the Son of God, who is not only ἀπαύγασμα *the brightness of his glory*, but χαρακτὴρ & ὑποστάσεως αὐτοῦ, *the express image of his person*, Heb. 1. 3.

Thus both Scriptures and Fathers are against committing this Spiritual Fornication, which stands in the worshipping of Idols and Images. They that are guilty of this kind of Idolatry, do with God, as Whores do with their Husbands, forsake him, and follow, and serve other loves: they give the Glory of the Creatour to the Creature, and *worship and serve the Creature more than the Creator, who is blessed for ever, Amen.* This is a just cause and sufficient reason for us to stand off from Communion with any Church (be it *Roman*, or other) where this spiritual Fornication, the worshipping of Idols and Images is made to be a part of the Religion of that Church. And we may well look upon any sollicitations with such a Church, as on so many Allurements and Enticements to the committing of spiritual Fornication and Adultery.

We have great cause to bless God for his Mercy to us, in delivering us from an idolatrous Community, and continuing in the Communion of a Society of pure Worshippers of God. As the Case stands with us in respect of the Object of our Worship, we have nothing proposed to be adored by us, but what every body acknowledgeth to be worthy of all Adoration, that is, the One only true God, and the ever blessed Son of God, who is one with the Father, the Lord and Saviour Jesus Christ. No Idols, no Images, no Pictures, are prescribed, or proposed unto us, to worship, or bow down unto. Nothing

thing of that ſpiritual Idolatry are we enjoyned as part of our Worſhip, or ſo much as invited unto in our worſhipping. All that is ſaid to us, is that which was ſaid unto us by the Angel unto St. *John*, Rev. 22. *Worſhip God.* So that in this reſpect the Members of our Church can worſhip God with a clear Conſcience, without any regret of Mind, or riſing of Heart at what we worſhip, as there muſt needs be in thoſe who are compelled to worſhip that which they cannot but know is no God; yea, is that which they may revile and ſpit upon, offer any Affronts and Indignation unto, without any prejudice at all unto themſelves. God give us Eyes to ſee the greatneſs of his Mercy, and Hearts to value it according to the greatneſs of it.

I ſhall give ſome Conſiderations to perſwade all to flee this Idolatry, and to abſtain from this kind of ſpiritual Fornication.

Firſt, It is a *Great Vanity:* for it is a doing of ſervice to thar from which can come no good; neither protection from evil, nor acquiſition of good. For what is the Idol or Image that is worſhipped? A very nothing as to any thing of Deity ſuppoſed to be in it. *We know* (ſaith St. *Paul*) *that an Idol is nothing in the world*, 1 Cor. 8. 4. Now of nothing, what but nothing is it that can come? Hence that Sarcaſm uſed by the Lord to the Idols of *Iſrael*, Iſa. 41. 23, 24. *Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good or evil, that we may be diſmayed, and behold it together. Behold, ye are of nothing, and your works of nought.* *Lactantius* gives three Accounts of the vanity of Idolatry.

1. The Idols that are worſhipped are the Images of dead men. *Eſt autem perverſum* (ſaith he) *& incongruum, ut ſimulachrum hominis à ſimulachro Dei colatur:* But it is a perverſe and unſeemly thing, that the Image of the living God, ſhould worſhip the Image of a dead man.

2. Thoſe ſacred Images (*imagines ſacræ quibus vaniſſimi homines ſerviunt, omni ſenſu carent, quoniam terra ſunt*) which thoſe vain men that worſhip Idols, do their ſervice to, are ſenſeleſs things, as being nothing in the world but Earth. *Quis autem non intelligat nefas eſſe rectum animal cervari ut adoret terram?* And who can but think it a ridiculous at leaſt, if not a very wicked thing, for a man that was made upright, to bow himſelf to worſhip earth? which was therefore put under our Feet, *ut calcanda à*

nobis, non adoranda sit; to the intent we should tread on it, and not be Worshippers of it.

3. Those Spirits, the Devils, which are worshipped and served in the worshipping and serving of Idols, are base abject things, thrown down by God from Heaven to Earth, and below that, even to Hell, and are both unable to do any thing of good for those that serve them, because the power of disposing of all things in the World that are good, is Gods: So that as St. *James* saith, *Every good and perfect gift is from above, and cometh down from the Father of lights*, (Jam. 1. 17.) and are willing to do them all the hurt they can, and to that end, *mortiferis eos illecebris & erroribus perdent*, they work their undoing by drawing them into, and entangling them in deadly Errors, whereby they are led away from the seeking after the true God. Besides, to those that serve the true God in holiness and righteousness, those Spirits are so bruised under their Feet, that they are subject to them, and not able to abide in any place or person, whence they will expell them, as was evidenced by infinite of Instances in the primitive times, and even in times of late date. So that it is a great incongruity, yea, a very vanity for a man to make himself a Vassal to that which God hath put in subjection unto himself; and that so for to worship an Image consecrated it, which yet had been no Image, had not himself made it one; and which when made, he may unmake again at his pleasure, and in the mean time use or abuse as he pleases, without any Prejudice to himself by any Indignity put upon it. So that from hence Idol-worship appears to be a very great Vanity. But that is not all. For,

Secondly, It is a great *Impiety*, a crimson Sin, a Sin of a deep guilt, of a heinous nature, καθ' ὑπερβολὴν ἁμαρτωλὸς ἁμαρτία, a Sin exceeding sinful. And that may dissuade from the commission of it. He that considers it will be apt to say, when tempted to this spiritual Fornication, what *Joseph* said when tempted by his Mistress to carnal Fornication, *How can I do this great evil, and so sin against God?* The greatness of which Sin will appear in these following accounts.

1. It is a Work of the *Flesh*, and ranked among the foulest of Sins, such as *Adultery*, *Fornication*, *Uncleanness*, *Lasciviousness*, *Witchcraft*, Gal. 5. 19. if like its Companions, is bad enough.

2. It

2. It is made the measure whereby to judge of the sinfulness of Rebellion, and stubbornness against God; and so must be a Sin as great as that is. And who but thinks that a Sin exceeding sinful? For *Rebellion* (saith *Samuel* unto *Saul*, 1 Sam. 15. 23. *is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.* A clear evidence of its being a greater Sin.

3. It is accounted *Whoring*, and that after Devils (*Levit.* 17. 7.) and called by the name of *Whoredom*, and *Fornication, and playing the harlot*, as is shewed above, it is no less Sin than carnal Whoredom and Fornication.

4. It is a Sin wherein is great unfaithfulness, and that with God. Hence it is said of *Israel* in *Ps.* 78. 57, 58. *That they dealt unfaithfully like their Fathers*, that is, with God: *For they provoked him to anger with their high places, and moved him to jealousy with their graven images.*

5. It is a hating of God. Hence in the second Commandment, those that break that Commandment which is the direct Prohibition of Idol-worship, are said to hate God. For *God visits the iniquities of the Father unto the third generation of them that hate me*, that is, that repel and refuse him, and worship Idols instead of him. To be an Idolater is an horrible Sin, it is to hate God, that is, a Hater of him that is all Goodness it self.

6. It is a robbing of God. For it is a giving of Gods Honour unto that which is not God; he gives Gods honour away to an empty, earthly, dung-hill Deity, to a thing that is nothing. By all which, this Sin of Idolatry or spiritual Fornication appears to be a great Sin.

Thirdly, It is a great Abomination unto God, an *abominable thing that he hates*, Jer. 44. 4. Hence in St. *Peter* (1 Pet. 4. 3.) we read of *abominable Idolaters*. And in 2 *Chron.* 15. 8. of *abominable Idols*. The Image it self is called *Abomination* unto the Lord, *Deut.* 27. 15. And so is he that *chuseth* it for the Object of his Worship, *Is.* 41. 24. And very *abominably* is King *Ahab* said to have done *in following idols*, 1 King. 21. 26.

Lastly, It is a thing abhorred by the Saints of God. *Shadrach*, *Meshech*, and *Abednego* would rather be cast into a burning fiery Furnace, than at the command of a King do worship to a golden Image, *Dan.* 3. 17, 18. Yea, in *Ps.* 97. 7. there is a severe Imprecation made by the Psalmist against the Servers of such senseless Deities, *Confounded be all they that serve graven images, that boast themselves of*

Idols. Thus it was with the Saints under the Old Testament: And to tell how it was with the Saints under the New, were an endless Task. What was that that made all those primitive Saints, whom we call *Martyrs*, embrace Prisons, Banishments, Famine, Whips, Scourges, Rackings, Burnings, and all the other Tortures and Punishments so much talked of in Ecclesiastical History, but an abhorrency of Idolatry? Would they but have been Idol and Image-worshippers, they might have escaped those Cruelties, and have lived in Wealth and Honour. And should we who believed what they believed, ever do that which they so abhorred, as that they would die any the cruellest Death in the World over and over rather than once do. O far be it from us ever to do any such thing.

I may add here the Punishments that spiritual Fornicators are liable unto; for it excludes them from Communion with the Church Militant and Triumphant, and exposes them to temporal Destruction, and eternal Condemnation.

1. It shuts out from Communion with the Church Militant here on Earth. If a Christian became guilty of it, if he were an Idolater in the Apostles days, Christians were to have no Communion with him, not to *keep company with him*, not so much as *to eat with him*, but to avoid all Commerce and Converse, not only sacred but civil, with him, 1 *Cor.* 5. 11. Neither were Christians to joyn with Idolaters in their Worship, but to *come out from among them, and to be separate: the Temple of God having no agreement with the Temple of Idols*, 2 Cor. 16. 17. Nor were Idolaters to joyn with Christians in their Worship (whilst they continued Idolaters) but were to be *without*, not suffered to be in the holy City, the new *Jerusalem*, the Church of Christ on Earth, as Members of it, or Communicants in it. So the state of that City or Church is described, *Rev.* 22. 15. *For without are dogs, and sorcerers, and whoremongers, and idolaters, and whoever loveth and maketh a lie.* This spiritual Fornication keeps from coming into the Church, and turns out of it also such as are in, are guilty of it; and therefore there is great reason for our avoiding it. But further, it excludes from Communion with the Church Triumphant in Heaven. Idolaters are of those sorts of Sinners that *shall not inherit the Kingdom of God*, 1 Cor. 6. 9. Gal. 5. 20. Eph. 5. 5. No Inheritance

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in the Kingdom of Christ and of God for spiritual Fornicators, for Worshippers of Images and Idols. And who would make himself a Slave to a piece of painted or graven Earth, to lose thereby a solid Inheritance in Heaven?

2. It exposes to temporal Destruction, and eternal Condemnation. First, to temporal Destruction in this present World. Thus *Ahaz and all Israel was ruined by this sin*, 2 Chron. 28. 23. *They*, the false Gods, the Idols of *Damascus*, which that idolatrous King did serve, and sacrifice unto, *they were the ruine of him and all Israel*; that is, he and all *Israel* were ruined, brought to destruction by, and for that Idolatry of his and theirs. Long before that, whilst *Israel* was in the Wilderness, *three or four and twenty thousand* lost their lives in one day about it, 1 *Cor.* 10. 7. *Numb.* 25. 9. and no marvel; for before that, at the very time of the giving of the Law, there is a direct menace of utter Destruction to any one that should be guilty of this kind of Fornication. *He that sacrificeth unto any God, save unto the Lord only, he shall utterly be destroyed*, Exod. 22. 20.

But further, it renders liable to Eternal Condemnation in the World to come: It damns even to the Pit of Hell. To prove this, it were enough to say, it shuts out of Heaven; and if so, then it must needs thrust down into Hell. For after this Life, *duo sunt loca, non est tertius ullis*, there are but two Receptacles for them, Heaven and Hell; and there is no third place for any, at least in St. *Augustine's* Judgment. And as in *Mat.* 25. 31, &c. the whole race of Mankind at the day of Judgment, are cast but into two sorts, *Sheep* and *Goats*; that is, *Elect* and *Reprobates*: so no disposing of any, but into two Sorts and Conditions, *Everlasting Life*, or *Everlasting Death*; the one whereof is the state of those in Heaven, the other of those in Hell. So that what shuts out of Heaven, shuts into Hell. But in *Rev.* 22. 8. it is expressly said, that *Idolaters*, with other like wicked Creatures, *shall have their portion in the lake which burneth with fire and brimstone, which is the second death*. Which what other can it mean, but that they shall be cast into Hell, into those regions of Darkness and Horrour, where is weeping, and wailing, and gnashing of Teeth; where their Worm dieth not, and the Fire is not quenched.

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In consideration therefore of these things, let us abstain from all idolatrous Actions, and flee from all Acts of this *Spiritual Fornication*. And as God is jealous of having any of his Honour given to any but himself, so we must abstain from all appearance of every thing that may provoke him to jealousy. Have we a care of hearkning to any that may seduce us, or of obeying any that may go about to enforce us to Idolatry, to be of that Religion which alloweth of it at least, if it do not command and enjoyn the worshipping of Images. Time may shew more need of such an Exhortation, than at present some think there seems to be; in the mean time, if ever such occasion be, remember I have warned you.

And this is all, which by occasion of the Text, I shall think good to speak of this first Notion, in which Fornication is sometimes taken and spoken of, namely, *Spiritual Fornication*, or *Idolatry*, and the *Worshipping of Idols and Images*.

I now come to speak of Fornication in the second Notion of it, and as it denotes that Sin which is also called *Corporal Fornication*.

Now in this Sense also it is taken sometimes more *strictly*, and sometimes more *largely*.

In the *strict* Notion of it, as it is called simple Fornication, so it is defined to be *concubitus soluti cum solutâ*, the lying together, or the carnal Copulation of two single Persons out of the state of Matrimony.

In the *large* Notion of it, so it is defined more generally to be *humanus illicitus concubitus*, the unlawful Copulation of a man in any kind or respect.

Hence *Adultery*, which is a distinct Sin from Fornication, and so see *Gal.* 5. 19. (where the Apostle reckoning up the Works of the Flesh, begins with *Adultery*, *Fornication*, &c.) yet is sometimes understood by the word *Fornication*. Whence our Saviour saith, *Matth.* 5. 32. *Whosoever shall put away his Wife, saving for the cause of Fornication, causeth her to commit Adultery*; where by *Fornication*, in probability, is to be understood *Adultery*; and so in *Matth.* 19. 9.

Hence the word *Fornication* is sometimes put to signifie the Sin of *Incest*, as in 1 *Cor.* 5. 1. *It is reported commonly, that there is Fornication among you, and such Fornication as is not so much as named among the Gentiles*. What is that? why the incestuous Marriage of a Son with the Wife of his Father; *that one should have his Fathers Wife*.

And

And ſo when the Apoſtle tells us, 1 *Theſ.* 4. 3. that it is *the will of God that we ſhould abſtain from Fornication*; it is evident by the oppoſing *Sanctification*, that thereby is meant all Uncleanneſs in general. Suitably whereunto it is ſaid, *v.* 7. that *God hath not called us unto uncleanneſs, but unto holineſs*: So that as by *Sanctification* in *v.* 3. we are to underſtand *univerſal holineſs*, ſo by *Fornication* in the former Verſe we are to underſtand *univerſal uncleanneſs*.

The Queſtion now is, in what Senſe the Word is to be taken in the Text, whether in the ſtricter, or larger acceptation of it; as it means *ſimple Fornication*, or any *Uncleanneſs* in general.

And to that I anſwer, That according to my apprehenſion, the Apoſtle doth direct his Diſcourſe againſt ſimple, or properly ſo called, Fornication; and that in that Senſe we are to underſtand it.

Not as if the Apoſtle were not againſt all Acts of Uncleanneſs, and had not as much mind to forbid them as this; but becauſe, whereas other acts of Uncleanneſs, as Adultery, Inceſt, Sodomy, and even Rapes, were accounted Sins by the Heathens themſelves, and unlawful; yet this ſimple Fornication, or the carnal Copulation of two ſingle perſons, was not looked upon by them as unlawful, or any Sin; and even the Chriſtians of thoſe times were by the *Gnoſtick* Hereticks, then riſe in the Church, attempted to be abuſed into the like apprehenſion of it. And this was the reaſon as *Aquinas* gives it, why Fornication was particularly forbidden the Gentiles in that Canon framed by the Council of the Apoſtles aſſembled at *Jeruſalem*, Act. 15. 29. becauſe the Gentiles did not think that to be any Sin. *Fornicatio autem prohibetur ſpecialiter, quia Gentes non reputabant eam eſſe peccatum.* (12. q. 103. a. 4. ad 3.) So that the Apoſtle is to be underſtood here, as if he had ſaid, Such Cleanneſs and Holineſs ought to be in your Converſation, that ye ought to abſtain, not only from thoſe higher, and moſt groſs acts of Uncleanneſs which ye do condemn, as Inceſt, Adultery, Buggery, *&c.* but even from that lower and moſt ſimple act of it, which is known by the name of Fornication, and which ye do allow of. It is not enough that ye be not inceſtuous Perſons, Sodomiſts, Buggerers, or Adulterers, but ye muſt not ſo much as be Fornicators, ye muſt flee this too, as well as them.

Now

Now hence will follow, that if Fornication the loweſt ſort of Uncleanneſs, that wherein there was thought to be no Sin, if that muſt be avoided, if not ſo much as that may be allowed to men, or indulged to Chriſtians, then much leſs may any of the other Sins of a deeper guilt, and of a more heinous nature, be dared to be committed, but muſt be utterly declined and abſtained from.

So that the Apoſtle in requiring to *flee Fornication*, tho' in the ſtrict Senſe of the Word, hath ſpoken as fully and effectually, as if he had either particularly required to flee every other Act of uncleanneſs, or had in general commanded to flee and abſtain from them all. And thus we have ſhown what the Sin is which we are here by the Apoſtle required to flee, which was the firſt part of our Undertaking.

II. Proceed we now to the ſecond, which is to ſhow *how it is that we are to flee this Sin.*

And to this I anſwer, That we are to flee it two ways; in *Action*, and in *Affection.*

Firſt, We are to flee it in *Action*; that is, we are neither to act it, nor any thing of it in our Bodies, but we are to preſerve our whole Bodies, and every Member of them pure and chaſt, free from all defilement by any uncleanneſs whatſoever; not thinking it enough that we do not commit uncleanneſs with our Bodies in the Act it ſelf of carnal Copulation, unleſs we do alſo abſtain from all filthy acting with any part of our Bodies, as our Eyes, Tongues, Ears, or Hands.

We muſt flee Fornication with our *Eyes.* We muſt have chaſt Eyes, *not fill our Eyes with Adultery*, like thoſe in 2 *Pet.* 2. 14. *nor* ſo much as *look upon a Woman to luſt after her*, Mat. 5. 28. rather plucking out our *right Eyes*, than being ſo far ſcandalized by them, as be brought by them to offend in this way. No rolling looks, no wanton glances muſt be caſt out to entice unto Luſt.

We muſt flee Fornication with our *Tongues*, abſtaining from all tempting of others to ſin by any flattering blandiſhments, from ſpeaking any obſcene, filthy, bawdy words. So the Apoſtle charges the *Epheſians*, chap. 5. *v.* 3, *&* 4. *Fornication, and all other uncleanneſs, or covetouſneſs*, (that is, of acting inordinate Luſts) *let it not once be named among you as becometh Saints; Neither filthineſs, nor fooliſh talking, nor jeſting.* Obſcene ſpeech, bawdy talk, which

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ſome uſe by way of jeſt to move Laughter with; theſe by the Apoſtles Rule, are things that do not *become Saints*; and ſo are a kind of Fornication, one degree of it which Chriſtians are to fly.

We muſt flee Fornication with our *Ears* alſo. We muſt not hearken and give ear to others that would tempt us to uncleanneſs; not ſo much as hear them any ſuch thing, but turn away our Ears from, and be deaf unto any ſuch motion. We muſt not take any delight to hear the obſcene, filthy, bawdy, wanton Words and Songs of others, by which the Coals of Luſt are kindled in the Mind, and all the Body, as it were, blown up into a flame of unchaſt deſires. In this as well as in other Caſes, we ought to have regard to that Premonition of our Saviours in *Mark* 4. 24. *Take heed what you hear.*

And as we are to fly it with our Ears, ſo with our *Hands*. We muſt act nothing of Unchaſtity with them, but muſt abſtain from all filthy application of them to the Member of any other, and from making any filthy ſigns by them, of any unclean *Deſires* in our ſelves, or unclean *Deeds* we would have acted by others. As our *Hands muſt not be defiled with Blood*, ſo neither our *Fingers with Iniquity*, Iſ. 59. 3. But if our *right hand* ſhall ſcandalize us in this way, we are rather to cut it off, and caſt it from us, than be brought ſo to offend by it, *Mat.* 5. 30 In a word, in every Member, and in every Geſture whereby we may act, or allure, or intice, or any way ſtir up and inflame Concupiſcence, we are to obſerve Chaſtity, and to act ſuch Mortification in all our Members, that our *whole Body* as well as our *Soul* and *Spirit*, may be *preſerved blameleſs*, kept pure and ſpotleſs from all uncleanneſs. And this is the firſt way wherein we are to flee Fornication, *viz.* in *Action*.

Secondly, We are to flee it in *Affection*. As we are not to act it, ſo we are not ſo much as to affect it. *They that are after the Spirit, muſt not mind the things of the Fleſh*, Rom. 8. 5, 6. They that have *rightly learned Chriſt*, muſt not give themſelves over unto *laſciviouſneſs, to work all uncleanneſs*, Eph. 4. 19, 20. Thoſe *Members of ours* which are *upon the earth, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs*, or greedy deſire after unnatural or unlawful Enjoyments; that is, thoſe earthly Affections of ours unto theſe things (ſuch as are in earthly-minded men, who mind nothing of Heaven, but like bruit Beaſts, have their minds all on Earth, and ſet their Affections only on earthly

earthly things, earthly Enjoyments, earthly, bruitish, carnal Pleasures) whereby we are incited, stirred up, and provoked to filthy actings, these are to be *mortified*, Col. 3. 5. to be subdued, and brought under, and not suffered to *reign in our mortal bodies*, so as that we should *obey them in the lusts thereof*, and in obedience thereto *yield our members servants to uncleanness*, Rom. 6. 12, 19. But as being *Strangers and Pilgrims in this World*, we must abstain from fleshly Lusts, 1 *Pet.* 2. 11. yea, as being *Christs*, that is, Christians, Members of Christ, we must *crucifie the flesh, with its affections and lusts*, Gal. 5. 24. In this not so much as thought is free, nor desire lawful, but every unclean affection is sinful, which therefore is to be abhorred, detested, and avoided by us.

And this is the second way wherein we are to flee Fornication, *viz.* as in *Action*, so in *Affection*. And this is all I shall say concerning the second part of our Undertaking, How we are to fly this Sin.

III. We now proceed to the third, where we are to *present you with some Considerations, pressing you on by way of Motive to fly this Sin of Fornication.*

And the first is, The sinfulness of it. That any thing is a Sin, is Motive enough to dissuade from the acting of it, how delightful, or how gainful soever otherwise it might be. The least of Sins is not to be committed for the obtaining of the greatest Goods; for even of those who say, *Let us do evil that good may come thereof*, the Apostle tells us, that *their damnation is just*. And the more Aggravations that any Sin is capable of, still more reason there is to abstain from the commission of it. The greater Sin brings upon the Sinner the greater guilt, that is an obligation unto the greater Punishment. So that whereas some Offenders shall be beaten but with few stripes, others shall be beaten with many.

Now Fornication taken in the simplest Sense of it, is a Sin, and that a great one: A Sin it is, for it is the Transgression of Gods Law, as being specially forbidden, not only by our Apostle in this Text, but also by a whole Council of the Apostles assembled and acting by Divine Authority at *Jerusalem*, Act. 15. 29. And so, 1 *Thess.* 4. 3. *This is the will of God, even your sanctification, that ye should abstain from Fornication*: Yea, and the Law of Man too it is a Sin; for thereby it is strictly forbidden to be committed, and

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thereby Punishment is ordained for, and inflicted upon the Committers of it, so that it is a Sin; and a great Sin it is too, as being chargeable with many Aggravations.

As first, it is an acting against right Reason: so *Aquinas*, *Fornicatio dicitur esse peccatum in quantum est contra rationem rectam.* Then Reason is right when it acts according to the Will of God, which is the first Law, and highest Rule. Inasmuch therefore as the Will of God is our Sanctification, and our abstaining from Fornication, therefore this Sin is a Sin against right Reason, which in conformity to the Will of God dictates the quite contrary hereunto. So that it seems no man commits this Sin, who hath not first debauched his Reason, and so far turned himself into a beast, or worse.

Secondly, It is an acting against *Charity*: inasmuch as that due care which ought to be taken for the Issue of the begotten, is not attended unto, the satisfaction of a present Lust, not the Propagation of a future holy Race, being the thing intended therein. Whence so many base-got Children are either murder'd as soon as born, or neglected, or starved not long after their Birth, and commonly smally cared for all their life, as to either Education or Maintenance, present Instruction, or future Salvation. Whence the Schools determine Fornication to be no less than a mortal Sin. *Fornicatio simplex, cum contra bonum educandæ prolis sit, illicita est, ut etiam sit lethale crimen*; so *Aquin.* 25, q. 154. *conclus.* 3. And our Church praying in her Litany to be delivered from *Fornication, and all other deadly Sin*, intimates Fornication in her account to be also a deadly Sin. And by the Canon-Law the like Penance was imposed upon the Committers of this Sin, as was upon those that were guilty of Perjury, Adultery, Murder, and other like deadly Sins. [*ib.*]

And as against human Charity, so also it is a Sin against *Christian Purity*; as being contrary to that Purity that was exemplified in the Life of Christ, and contrary to that Purity that is in the Law of Christ; contrary to that Purity that in obedience to the Law, and in conformity to the Life of Christ, should be practised by all that are Christians. Christ himself lived a life of exact Purity, never guilty of the least Inchastity in Act, in Gesture, in Word, in Thought. And his *Will is our Sanctification*, that we should *abstain from Fornication*, and *possess our vessel*, that is, our Body, *in sanctification and honour, not in the lust of concupiscence*,

piscence, even as the Gentiles which know not God, 1 Thess. 4. 3, 4, 5. And that we may know his Will, *his grace that bringeth Salvation to all men, hath appeared, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present World*, Tit. 2. 11, 12. So that by the Gospel we are called to be * *Saints*, that is, holy Persons. And we are initiated into our Christianity by a purifying Sacrament, the holy Sacrament of Baptism, where by the outward cleansing of our Bodies from their Filth by Water at their Birth, or entrance into Christianity, is signified what Purity there ought to be in all our lives, whereof there is a beginning also wrought inwardly in us by the sanctifying Grace of Gods Spirit accompanying the outward Ordinance for the taking away of the filth of our Nature, and the enduing us with inherent Holiness: Whence that Sacrament is called, not only the *washing of regeneration*, but also the *renewing of the Holy Ghost*, and the *sanctification of the Spirit*, Tit. 3. 5. 1 Pet. 1. 2. Whereupon, *as he which hath called us is holy*, so it is our duty to be *holy in all manner of conversation*, 1 Pet. 1. 15. *To cleanse our selves from all filthiness of the flesh and spirit*, 2 Cor. 7. 1. *to hate every garment spotted by the flesh*, Jude 23. and not (*having escaped the corruption and pollution that is in the world through lust*) to be again *intangled therein, and overcome*, 2 Pet. 1. 4. and 2. 20. *The divine power hath given unto us all things that appertain unto life and godliness, through the knowledge of him that hath called us to glory and vertue, whereby are given unto us exceeding precious promises, that by these we might be partakers of the divine nature*, 2 Pet. 1. 3, 4. Now what can be more contrary to this Purity, than this beastly † Sin, which is so far from Purity, that it is the direct contrary thereto, and called by the name of *corruption, uncleanness, pollution, filthiness, the lust of uncleanness, ungodly lust, a spotting*, and *defiling thing*. And what indeed is in the whole story and business of it, but nastiness and beastliness, filthiness and uncleanness, not to be seen by Christian Eye, not to be spoken by Christian Mouths, not to be heard by Christian Ears: Whence the Apostle would *not have it once named among Saints*, and saith, *it is a shame even to speak of those things*, Eph. 5. 3, 12.

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* *Rom.* 1. 7. † 2 *Pet.* 4. & 2. 19, 20. *Rom.* 6. 19. 2 *Cor.* 7. 1. *Jud.* 8. 18, 23. 1 *Thess.* 4. 7.

And

And thirdly, It is a Sin againſt all the Perſons in the ſacred Trinity, Father, Son, and Holy Ghoſt.

1. Againſt the *Father*, in that it is a diſhonouring of his *Creature*; abuſing that to vileneſs, and baſeneſs, and bruitiſhneſs, which he made for himſelf, and for his own Honour and Glory. Whence the Apoſtle tells us above, *v.* 13: that the *Body is not for Fornication, but for the Lord*: and below, *v.* 20. bids that we ſhould *glorifie God in our Body*, as being that *which is his* upon a double right; firſt of Creation, and after of Redemption; and therefore is only to be uſed according to his Will in all Purity, and not to be abuſed according to our Luſt in any Uncleanneſs.

2. Againſt the *Son*: for it is a Diſhonouring, and a defiling of a Member of him, even ſo far as to make it a Member of a Harlot. *Know ye not*, ſays our Apoſtle, *v.* 15. *that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them members of an Harlot? God forbid.* As by Marriage the two Parties become one in Body, ſo by Religion, which imports a holy tye of a Chriſtian unto Chriſt, Chriſt and the Chriſtian become one in Spirit, there is a ſpiritual Union betwixt them, as a civil Union betwixt married couples. But then Fornication is the breaking of this Union; for by a mans joyning himſelf to another, to a Harlot, he becomes one body with a Whore, which is a high diſloyalty againſt Chriſt, and a breaking off from Union with Chriſt, a forſaking of him to follow after, and be joyned with a Whore, which is a ſtrong Argument againſt this Sin; *Memento quia Chriſto ſacrata ſunt membra tua, non miſceantur membris meretricis*, Chryſoſt. O remember that your Members are conſecrated unto Chriſt, and that is reaſon enough why you ſhould not commit Fornication, inaſmuch as that 'tis the making of your Members to become the Members of an Harlot or Whore.

3. Againſt the *Holy Ghoſt*: For it is a diſhonouring and a defiling of his *Temple*, and a turning it into a Stye, or rather a Den of Uncleanneſs. *What*, ſays the Apoſtle here *v.* 19. *know you not that your body is the Temple of the Holy Ghoſt which is in you.* So that this defiling of the Body, is the defiling of the Temple of the Holy Ghoſt, and ſo a doing of deſpite unto that Spirit of Grace, a forcing him with our naſtineſs to forſake his Habitation, which is alſo a ſure way to bring on our Deſtruction. For, ſays our A-

poſtle, 1 *Cor.* 3. 16, 17. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which Temple are ye.* Now this Conſideration raiſes up this Sin to ſo exceeding an height of ſinfulneſs, as that it ſeems not needful to add any thing more to ſhew the ſinfulneſs of it: And yet more may be ſaid to ſhew it.

For it is a Sin againſt a mans own *Body*, an abuſing of a mans ſelf, a doing a *Diſhonour*, and Deſpite *to their own bodies*, Rom. 1. 24. And our Apoſtle argues by way of Motive to diſſwade from this Sin in the following members of the Text: *Flee Fornication. Every Sin that a man doth, is without the Body: but he that committeth Fornication, ſinneth againſt his own body.* The meaning is, That whereas moſt other Sins are againſt others, God or our Neighbour, this is a Sin againſt a man's own ſelf, whereby he defiles that part of himſelf into filthy abuſe, which was ſanctified by God to an uſe of holineſs, even to be the Temple of his moſt holy Spirit. It is a robbing of a man's ſelf of ſo great an Honour, and ſo great an Happineſs, as to have his Body to be the Temple of Gods Spirit; than which, what worſe Diſcourteſy, what greater Miſchief can a man do unto himſelf?

And not only againſt himſelf, but it is a Sin alſo againſt the body of *Another*, the Body of her with whom Fornication is committed, as well as his own Body: It is a doing to her as much miſchief as to himſelf, bringing as great a Sin upon her, and involving her into as great a ſhare of Puniſhment as himſelf. For this is a Sin that cannot be committed by one; there muſt ever be two at it. A man may commit Murder or Thieft alone; he may forſwear and lye alone; he may gluttonize, and be drunken himſelf alone, but he cannot play the Fornicator alone by himſelf, he muſt have a Partner with him in his Sin, whereby he doubles his Sin; as being guilty not only of his own act, but others alſo, whom he tempted to the conſenting to him in the acting of that filthineſs, which is a great aggravation to the ſinfulneſs of it. And yet neither is this all. For,

In the next place, it is a Sin committed againſt clear light and knowledge, and ſo cannot but be againſt Conſcience. For the Scripture hath clear and plain Prohibitions and Dehortations from it, and Denunciations, or Threatnings againſt

gainſt the Committers of it; which none can be ignorant of, that knows any thing of the Scriptures of God. Prohibitions and Dehortations we have mentioned before; and ſuch is this in my Text, *Flee Fornication*: Such is that in *Act.* 15. 29. where *abſtaining from Fornication* is made a neceſſary Injunction upon all that would be Chriſtians. Such again that in 1 *Theſſ.* 4. 3. where it is declared to be *the will of God, that we ſhould abſtain from Fornication.*

And for Denunciations or Threatnings, they are plain, and clear, and full: Such is that of the Apoſtle, *Heb.* 13. 4. *Whoremongers and Adulterers God will judge.* Such that of his again in *Eph.* 5. 5. *No Whoremonger, nor unclean Perſon hath any inheritance in the Kingdom of Chriſt, and of God.* So *v.* 6 *For theſe things cometh the wrath of God upon the Children of Diſobedience.* And to name no more, ſuch is that *Rev.* 21. 8. where *Whoremongers* are of that number that *ſhall have their part in the Lake which burneth with Fire and Brimſtone, which is the ſecond Death.*

Are not theſe clear and plain Prohibitions and Denunciations? And do theſe lie fair and clear in our Books to read? And are they not frequently read in our Churches, and publiſhed in our Congregations? Who then can plead ignorance of them, unleſs it be to excuſe one Sin with another, which nothing mitigates the fault, but rather greatens the guilt? So that this muſt needs be acknowledged a very great Sin, which is committed againſt ſo many, ſo clear, ſo known Declarations of the Will of God againſt it, and Denunciations of the Wrath of God againſt the Committers of it. And yet neither is this all. For,

Laſtly, The Conſiderations of the Puniſhments threatned, and aſſuredly inflicted, unleſs prevented by a timely repenting, do as it were with a beam of the Sun, point out unto, declare and diſplay the greatneſs of the Crime, the blackneſs of the Sin. Great Puniſhments are ordained for great Sins; ſo that in the greatneſs of the Puniſhment denounced, we may read the greatneſs of the Sin committed.

Now what is the Puniſhment denounced againſt this Sin? Why, firſt in general, the Judgment of God; That *God will judge* the Committers of it, *Heb.* 13. 4. Which, how far that may extend, God knows; being that temporal and eternal Judgments, all Curſes and Plagues both in this life, and in the life (or rather death) that is to come, may lie infolded within the arms of its Comprehenſion.

Secondly, Excommunication out of the Church Militant. *With a Fornicator* Christians are *not to eat*, not so much as the ordinary Food of the Body, much less the Sacramental Food of our Souls; no, *not* so much as *keep company with him*, 1 Cor. 5. 10. I know not what some may think of this, but sure in the Primitive Times it was accounted a heavy Punishment; insomuch that they upon whom it fell, were reckoned of as Persons *delivered up unto Satan*, 1 Cor. 5. 5. As indeed he must needs be put under the Dominion of Satan, who is expelled the Kingdom of Christ.

Thirdly, Exclusion out of the Church Triumphant. *Neither Fornicators, nor Adulterers, nor effeminate Persons, nor Abusers of themselves with Mankind*, are admitted to an Inheritance in Heaven; such 'tis expressly said *shall not inherit the Kingdom of God*, 1 Cor. 6. 9, 10. And so again, *Eph.* 5. 5. *No Whoremonger, nor unclean Person, nor covetous Man* (which Expression relates to matters of Uncleanness) *hath any inheritance in the Kigdom of God.*

Fourthly, Condemnation unto the Torments of Hell. *Whoremongers*, among the rest of these wicked ones, are threatned to *have their part in the Lake which burneth with Fire and Brimstone*, Rev. 21. 8.

All which laid together, do shew the Punishment denounced against Fornicators, to be a very grievous Punishment; and that is Proof abundantly enough, that the Sin that is threatned with that Punishment, is a very grievous Sin, a heinous Offence, a Sin that is exceeding sinful. And tho' we may flatter our selves with a hope of escaping for lesser Sins, and so out of that hope venture the more boldly upon the commission of them; yet for such grand Offences, mortal Sins, deadly Crimes as this, we cannot but be hugely afraid of suffering the deserved Punishment. And therefore this may be one weighty Consideration to press on by way of Motive to abstain from this Sin, and to *flee Fornication.*

A second may be the shamefulness of it. Things that are honest, pure, and lovely, and of good report, vertuous, and praise-worthy, those are things for Christians to think of, to have their Minds and Hearts upon; (*Phil.* 4. 8.) But things of dishonesty, things that are shameful, and of evil report, these Christians should with the greatest care that can be, avoid. And indeed if we consider this

Sin

Sin of Fornication in every Circumſtance of it, it is a very ſhameful Sin.

1. The Actors of it are aſhamed to be ſeen in it, and therefore chuſe darkneſs and ſecrecy to act it in: *In the twilight, in the evening, in the black and dark night*, as the Wiſe Man obſerved, *Prov.* 7. 9. Whence this, and the like Sins are called *the Works of darkneſs*, Eph. 5. 11. done in ſecret, in private and cloſe Chambers; (whence *Chambering and wantonneſs* go well together, *Rom.* 13. 12.) or other places of conveniency for privacy and ſecrecy, as furtheſt removed from Obſervation and Diſcovery: which, why need it be, if it were a thing of honeſty, if it were not a ſhameful thing.

2. The Parts and Members of the Body wherewith the Sin is acted, are things which were a Shame to ſee or name. Whence the *Greeks* call them *aiδοῖα*, and the *Latins*, *pudenda*, ſhameful things; things which People that have any thing of Modeſty in them, are aſhamed to look upon. *Shem* and *Japhet*, when the Father ſo lay, that his *nakedneſs appeared*, took a Garment, and laid it upon both their Shoulders, and went backward, and covered it, without ſeeing of it; and for that Modeſty of theirs got their Father's *Bleſſing*; whereas *Cham* for his Immodeſty, looking upon it, had his Father's *Curſe*, Gen. 9. 22, *&c.* The Fall of our firſt Parents into Sin, was not ſo great as to take away from them all Shame: But as ſoon as they perceived themſelves naked, they had ſo much remains of Modeſty left them, as to make themſelves Aprons, tho' but of Fig-leaves, to cover themſelves withal, *Gen.* 3. 7. which God himſelf did after change into a better covering of Coats made of Skins, *v.* 21. God would not have *an Altar with ſteps* made up to it, leſt that aſcent ſhould be an occaſion of diſcovering *of the nakedneſs* of ſuch as ſhould ſacrifice thereon, *Gen.* 20. 26. and gave ſpecial order, that for prevention of the like diſcovery in the Prieſts, they ſhould have *linnen Breeches made them, reaching down from the loins to the thighs*, Exod. 28. 42. Hence (by way of alluſion) Raiment is counſelled to be bought by the Angel of the Church of the *Laodiceans*, that the *Shame of his nakedneſs might not appear*, Rev. 3. 18. and he is pronounced *bleſſed, that watcheth and keepeth his Garments, leſt he walk naked, and they ſee his Shame*, Rev. 16. 15. Throughout the whole Scripture thoſe Parts are never found mentioned by

name, but by some other modest way of Expression. Neither amongst the Heathens would the People of Modesty have any of those words in their Mouths: The more shame for those Christians, whose delight it is, upon every occasion, to mouth them in most immodest sort. Of these People may it be truly said, what St. *Paul* spoke of some in his times, That *they glory in their shame*, Phil. 3. 19. or as St. *Jude* expresseth it, they *foam out their own Shame*, v. 13.

3. The Act it self, wherein this Sin is committed, is so shameful, as that it cannot be mentioned in greatest privacy without Shame; and therefore the Apostle speaks of it as a thing *not* to be *named among Saints*, Eph. 5. 3. and saith, *it is a shame to speak of those things*, v. 12. And well he might, as being a thing fitter for Bruits, as Dogs and Bitches, to delight in, rather than for Men. Whence * St. *Hierom* calls the acts of Fornication, *Caninas Nuptias*, the nuptial Weddings or Marriages of Dogs. And being a thing much delighted in by the Devil himself, so far as not only to make it a part of his Service, (in the performances whereof stood much of the Mysteries of his Worship) but also to practise himself, together with Men and Women, in assumed human Shapes and Bodies, as is ordinary among Witches.

And if the Act it self cannot be named without Shame, how shameful must we needs think the commission of it? How can not only their Faces outwardly, but their Hearts inwardly burn and glow within them, whilst they are acting so shameful a thing; a thing that can neither be seen, nor spoken, nor heard by others, who are no way guilty of it, without blushing at it,

4. The temporal Punishment consequent to this Act, is a shameful Punishment. Among the *Grecians* in many places of *Greece*, as *Camerarius* observes, the Punishment for Fornicators was, That the Fornicator should have his Beard chopt off with a keen Ax, and so to be sent away, which to him was a Mark of Infamy. Amongst us the Punishment is for Offenders in that kind, to stand in the places of most publick notice (the Church during Divine Service, or some Market-Town in the time of throngest con-

* *Epist.* 50. *ad Octav.*

course

courſe of People) with a white Sheet upon them, to be a publick Spectacle for all People to behold, and gaze upon, and ſo to be the Town or Countrys talk, that I ſay not their Scoffs and Scorns; a thing greatly ſhameful to thoſe that have any remains in them either of Grace, or good Nature.

Now all theſe things laid together, the ſhamefulneſs of this Sin appears to be very great; and the conſideration of that, may be one other weighty Motive to abſtain from the Commiſſion of it, and to *flee Fornication*.

A third may be the Toileſomneſs of it. Chriſtians are called to Liberty and Freedom; and the greateſt Liberty in the World conſiſts in Vertue and Piety: For the more vertuous and pious, the more free from Sin and Wickedneſs; to be Servant to which, is the greateſt Slavery in the World: no Tyranny like to that where Sin reigns. But as all Sin in general is tyrannous, and ſo the ſerving of it Slavery; ſo all Luſt in particular is very tyrannical, and the ſerving of it very drudgery: The Slave to that Tyrant is never at reſt, no not ſo much as in the Night, when other Slaves, tired with the Toil of the forepaſſed day, take their eaſe. And therefore when the Apoſtle ſaith, *Flee Fornication*, * St. *Ambroſe* tells us he laid it, *Ut veloci fugâ tanquam furioſæ dominæ declinare ſævitiam, & tetro exitio exire poſſemus*; that we might be moved thereby to do our endeavour by a ſwift flight to avoid the Cruelty of a raging Tyranneſs, as it were, and get out of a moſt baſe Service: Sad is the Toil, heavy is the Drudgery of a Slave to this Luſt, *Sævus criminum ſtimulus, libido eſt, quæ nunquam quietum patitur affectum*; Luſt, the Luſt of uncleanneſs, is a cruel ſtinger on unto Wickedneſs, it never lets the Affection be in quiet. *Nocte fervet, die anhelat, à negotio abducit*; as he goes on; it burns in the Night, and pants in the Day, it awakes from ſleep, and takes off from buſineſs; gives no reſt to its Slave, but ever inflames with enjoyment, and becomes more raging by uſe.

How doth it buſie the *Head* with thouſands of thoughts about the obtaining of its deſire? What Plots, what Contrivances, what Arts, what Stratagems, what Tricks, what

* *Lib.* 1. *de* Cain *&* Abel, *cap.* 5.

Policies, what Ways, what Means doth it deviſe and frame for the compaſſing of its end? Eating, drinking, reſting, waking, ſleeping, ſtill the mind is kept in action with muſing and meditating, pondering and ſtudying how to be made Maſter of its ſo longed-for Wiſh. How doth it fill the *Heart* with Crouds of *Cares* to put its Projects into practice, and with throngs of *Fears* of Diſappointments in its Deſigns, and multitudes of *Jealouſies* of being defeated by any other counterplotting Competitor.

What Watchings muſt there be of the Inamorates for opportunity to open their minds, and diſcover their Paſſions? What ſolliciting, courting Complements with the Paramour to woo and win her to a Compliance with them in their Deſires? What promiſing, what vowing, what ſwearing of love to the attempted Miſtreſs, when there is no more of Love in them to her, but a bruitiſh, unruly, longing Deſire to ſatisfie their Luſt only?

What a waiting muſt there be? What attendance muſt many times be given before their Suit can have its accompliſhment, if they have to do with a Perſon that is proud and coy, or covetous and cunning; who for pleaſing of her humour, or for the advancing of her gain, will exerciſe them with a thouland delays, and keep them in hand with variety of Shifts and Put-offs, as tedious and wearieſom as thoſe meet withall that go to Law; this Evening, or that Morning; this Afternoon, or that Midnight muſt be waited for, and attended on, and over and over, and all to no purpoſe through ſome accidental or contrived diſappointment.

O, who is able to endure ſuch Drudgery as this! One ſeeing a Harlot going in her Gaiety to the Theatre, wept to think what pains the Wicked took to go to Hell, whereas himſelf took not near that pains to get to Heaven. Were thoſe Thoughts and Cares to be ſpent in making our peace with God, which theſe People ſpend in gaining a Whore to their minds; were there to be that watching and waiting for the ſaving of our Souls, which theſe Perſons undergo for the ſatisfaction of their Luſts, we ſhould think the price of Salvation intollerably too dear. Weigh but how wearieſome a thing it is to moſt men but to ſay a few ſhort Prayers Morning and Evening, or to read a Chapter or two once in a day, or to attend once or twice

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on Gods Day in Gods House at the Service of God; how long the Prayers are thought? how tedious the Sermon? how tiresome the whole Duty? Some have not patience to sit it out, and therefore either come not at all to it, or else come short of much of it, or sleep and drowze away most of their time whilst they are at it. Oh, what would they think, what would they say, if they were to wait hour after hour, day after day, night after night upon Gods Service? Oh, how toilsome then must be the Service of Lust? how tiresome the Sin of Fornication, which exacts these Drudgeries from its Servants? that they must spend Nights and Days about it; busy their Wits, and break their Sleeps with it, take little or no rest Day or Night for it.

This, with considering persons, cannot but be very weighty to stop them from going into, or turn them back from going on in so troublesome a way, so toilsome a travail, so wearisome a drudgery in the Service of so base a Lust.

A fourth is the Expensiveness of this Sin. A man cannot be a Whoremaster at a small Charge: He that drives that Trade, had need to have a good Stock to set up withal; for he shall find it a costly Sin, a Sin that will waste him to the Bones, if he follow it any thing hard, whereof we have infinite Examples in our Times and Countries to assure us.

What a deal of Expence goes in the *Price* of Whoredoms, especially where the Whore drives a Trade with their Bodies. *Flora* the Harlot got by that Trade such an Estate, as the City of *Rome* disdained not to become Heir unto. *Lais*, the Harlot of *Corinth*, had such a rate for a Nights lodging with her, as men of great Estates were afraid to give: Ten thousand Drachms (a great Sum, if it were but so many of our Groats) did she demand of * *Demosthenes* for the pleasure of her Company for one Night, though he had the wit not to buy Repentance, as he said, at so dear a rate. And no doubt but the Fornicators of our days pay dear enough in this way for their vain Pleasure and lewd Enjoyment.

What a great deal of Expence must go in Treatments,

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* Οὐκ ὠνοῦμαι μυρίων δραχμῶν μεταμέλειαν.

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and Entertainments of the Whore? What in Plays and Revels, Feasts and Banquets, Wine and Presents, to allure and oblige her? What in Gifts and Bounties to those about her? What in Pay to, or Expences on Pimps to procure her? What in Bribes to Privadoes for Opportunities of access to her, and for secrecy of Converse with her? The Hand is never out of the Purse almost, for fetching out one Expence or other in these things of this Nature.

What a great deal again goes in high Diet, provokative Drinks, Confectionary Philters, and all manner of Incentives and Incendiaries unto Lust? What again in Charges for Cure of the *French* Diseases gotten by those ways of filthiness? And what (to name no more) must go in Fees by way of Commutation, to buy off that shameful Punishment, which by the Law is to pass on those who are guilty in this kind, where the Fault is known, and the Offender prosecuted against?

How many fair Estates do we see daily melted and mouldred away to nothing by these means? Men of good Abilities, Heirs of fine Lands, are in a small time brought to Penury and Beggery by this way! He that is now rich, may in a little space whore away all he hath, and be brought, like the Prodigal in the Gospel, to be glad to eat Husks with the Swine for Hunger, if he knew how to get them. So vastly, so vainly expensive a Sin this is.

Now this Consideration to persons that have any thing of Wit or Understanding, may be a very pressing Motive to restrain them from following so base ways as these. When they shall consider how expensive those ways are, and at what rate they must buy Repentance, they cannot but think these are no ways for them to go on in, unless they design to ruin and undo themselves for ever.

A fifth Consideration to hinder or withdraw so vicious a Course, may be, that it is an unprofitable Lust, *a fruitless Sin.* Ambition gets Honour, Covetousness gets Wealth; Gluttony, good Chear; Drunkenness, good Liquor; but what gets the Fornicator? nothing that I know that is good. It is a Sin that brings in no Profit, unless it be to the Whores that make a Trade of it. Τίνα οὖν καρπὸν ἴσχετε τότε, so the Apostle asks the Question of the *Romans*, having spoken but newly before of their yielding their Members Servants to uncleanness; *What fruit had ye then*

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in those things whereof ye are now ashamed? What can the Fornicator say he hath gotten after all his Thought, and Care, and Time, and Trouble, and Money spent in obtaining satisfaction to his Lust? What can he say he hath gotten, unless it be somewhat that he is afraid to own, or ashamed to speak of? For, as for that Pleasure that is fancied, rather than found to be in carnal Enjoyments, it is in that case so very little, or rather none, as that it can in no sort come in comparison with all that Trouble and Charge that is undergone and spent for the obtaining of it. But then when withal it is considered, what inward Fears and Cares sollicit the mind, whilst the Fornicator is indulging those outward Pleasures to the Body, (what is the Amazement of Discovery, and what is the Terror that the Apprehension of it brings) the Fornicator's forbidden Fruit, whereof he is so greedy, that he eats and surfeits to the destroying of Body and Soul, is but like the Apples of *Sodom*, how well-coloured and lovely soever without, nothing but Cinders and Ashes within, utterly void of all real Pleasure and Contentment. Such a fruitless Sin is this Sin of Fornication, so nothing at all of good comes on it; which also may be another pressing Consideration to diswade from the committing of it. And if that were all, that nothing of Good came of it, it were the less matter: but yet that is not all neither; for besides that there comes no Good of it, there also comes a great deal of Mischief and Evil of it. And, which is

Our sixth Consideration, it is a mischievous Sin. There comes a great deal of Mischief from, and by it, as we shall shew in sundry respects.

First, It is mischievous unto the *Fornicator himself.*

Secondly, It is mischievous unto *Others.*

First, It is mischievous unto the Fornicator himself; and that many ways.

1. It cuts him out of the Favour of God, and brings him under his Displeasure. *God is angry* (as the Psalmist tells us, *Ps.* 7. 11.) *with the wicked every day:* and if so, then he is no day well-pleased with the Fornicator, who every day in the disposition of his Heart, if not by the action of his Body, is offending God in a most contumelious way. For he prefers that Delight which is taken in giving Satisfaction to the Lusts of his filthy and shame-

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ful Members, before that Pleasure which is had in Communion with the holy and pure God. When the baſeſt Member about him requires the contrary to that which God commands, he chuſes rather to rebel againſt God, than not to give obedience to the Luſt of it; ſo in effect, chuſes that rather than God to be his Lord: Whereas he ſhould *glorifie God in his Body* (firſt *created* after the Image of God (according to the capacity of it) and then *redeemed* with the Blood of God) by preferring ſo precious a Veſſel in Holineſs and Honour, he diſhonours God, in abuſing his Body to be the Inſtrument of baſe Actions, and the Subject of baſe Enjoyments, ſubmitting it to bruitiſh lowneſs and vileneſs, and defiling it with naſty Pollution, and thereby provoking God to bring Deſtruction on him; for *if any man defile the Temple of God*, that is, his Body, *him ſhall God deſtroy*, 1 Cor. 3. 17. Noble Men think it a high Contumely and Reproach to them, when any of their Daughters prove guilty of this lewdneſs, or any of their Spouſes commit this filthineſs: Oh, how can God then but be inflamed with Anger, and burn with Jealouſie, when the Soul of Man, the Daughter of God, and the Spouſe of Chriſt, becomes guilty of this Harlotry, and gives her ſelf to this Uncleanneſs, as that of corporal Fornication is in the moſt literal Senſe of that Word. No marvel if *God will judge Whoremongers and Adulterers*; no marvel if he have provided a Lake of Fire and Brimſtone to waſh, or rather burn away the filthineſs of Fornicators.

2. As it renders him odious to God, ſo it outs him of the Protection of Angels. God ſends forth his *Angels to be miniſtring ſpirits to them who ſhall be heirs of Salvation*, Heb. 1. 14. And *gives them charge over them to keep them in all their ways*, Pſ. 91. 11. But now the Fornicator, by acting that which diſinherits him of Salvation (for as the Apoſtle ſaith, 1 *Cor.* 6. 9, 10. *Neither Fornicators, nor Idolaters, nor effeminate Perſons, ſhall inherit the Kingdom of God*) he acts that by which he is diſintereſted in the Angelical Protection. And beſides, how can the Fornicator but be odious to the Angel that was deputed to the Guardianſhip over him, when he immerſes and ſoaks himſelf into naſtineſs and filthineſs, ſo utterly contrary to the Angelical Nature and Purity. Angels are Beings of a pure and ſpiritual Nature, and the Fornicator ſwills himſelf in bodily filthineſs and uncleanneſs, ſo odious to the Angeli-

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cal Fineneſs and Purity, that an Angel in Repreſentation (and to ſhew their deteſtableneſs of this Sin unto their Nature) is (in the Lives of the Fathers) reported to have ſtopt his Noſe at the ſight of a Fornicator, as not able to endure the noiſom Savour and Stench of ſo polluted and unclean Perſon. And when once the good Angels of God have withdrawn from any man their Protection, who can we think but the evil Angels of Satan do take him into Poſſeſſion? Now this cannot but be thought a great miſchief to a man to be forſaken of his Defence, and inveſted by his Enemies; to be outed of the Protection of Angels, and put into Subjection to Devils.

3. It diſpoſſeſſes him of the Spirit of God. The Holy Spirit of God will not dwell but in a holy Temple: thereupon the Body of a Fornicator can be no Temple for him to inhabit; 'tis too naſty and filthy, polluted and defiled a place for him to abide in; 'tis a Sink of Uncleanneſs, and therefore can be no ſuitable Manſion for the Spirit of holineſs. For *the Temple of God* (that is, that Temple which God by his Spirit will dwell in) *is holy*, 1 Cor. 3. 17. That Body which is defiled with Pollution of Luſt and Uncleanneſs, is no Temple of his, none that he will dwell in. Uncleanneſs chaſeth him out of his Habitation, outs him of his Temple, diſpoſſeſſes him of his Dwelling, which he will no longer abide in, than it continues to be holy. And therefore St. *Chryſoſtom* ſaith, *Non polluas Templum ſacratum Domino, ne fias à Spiritu ejus alienum*; take heed ye defile not that Temple of your Body which is conſecrated unto the Lord, leſt thereby ye become a Stranger to his Spirit, *i.e.* leſt his Spirit be withdrawn from you and forſake you. Our Church in her Morning Service ſuitably hereunto (as to me it ſeems) firſt prays that God would *make clean our Hearts within us*, and then *not to take his Holy Spirit from us*; intimating, that unleſs our Hearts be clean within us, God will not ſuffer his Holy Spirit to abide with us. What a Miſchief is this that the Fornicator doth himſelf? He deprives himſelf of the Preſence, of the Aſſiſtance, of the Comfort, of the Counſel of Gods Spirit, and hath no fellowſhip with the Holy Ghoſt. He tears off his Seal of Adoption, and throws away the Earneſt of eternal Salvation, and ſo hath now neither Right to Heaven, nor Evidence for it. Yea, when the good Spirit is once departed out of its Habitation, the evil Spirit will be

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ready to enter into, and take it up for his own Poſſeſſion, and then the end of that Man is worſe than his beginning. Devils dwell in him now for a time, and he muſt dwell hereafter with Devils to all eternity in the World to come.

And, which is conſequent to this, it diſfurniſheth him of the Grace of God. For that which deprives a man of the Grace of the Spirit, muſt diveſt him of the Spirit of Grace. When the Spring is withdrawn, no wonder if the Streams dry up and fail. But beſides, Grace is a work of the Spirit, and Fornication (as all other Sins of Uncleanneſs are) is a Work of the Fleſh. Now *the Fleſh and the Spirit*, as the Apoſtle ſaith, *Gal.* 5. 17. *are contrary the one to the other.* And therefore as the Principles of theſe Works, the Fleſh and the Spirit, are contrary each to other; ſo theſe Works which flow from theſe Principles, are contrary the one to the other. This (and ſo any) Sin of Uncleanneſs is not *privatively* only, but *poſitively* alſo, even *contrariantly* oppoſite unto Grace; there is in it not only a want of Holineſs, but ſomething of poſitive filthineſs. Now as Logicians ſay, *Contraria ſe mutuo deſtruunt, alterumque alterius contractione remittitur*; Contraries do deſtroy each other, and the preſence of the one is abated by the acceſs of the other. So that this Sin when it is admitted, diminiſhes and deſtroys Grace; the *Act* of it is a *Diminution*, and the *Habit* of it a *Deſtruction* to it. Now ſurely the Deſtruction of Grace in a man, is a great Miſchief to him; it is the defacing of his Evidence for, and a deſtroying of his Title to Heaven. For as the *pure in heart ſhall ſee God*, ſo *without holineſs ſhall no man ſee the Lord*, Mat. 5. 8. Heb. 12. 14. It is the depriving him of every thing of Divine Nature in him, and the ſtripping him of all, ſo much as likeneſs unto God. It is the re-returning of him into a ſtate of corrupted Nature, to a ſtate of Damnation, a Condition far worſe than that of Beaſts which periſh; which, whatever they ſuffer, yet they do not ſin, and find at once an end of their lives and of their miſeries; whereas the end of an ungracious mans life is but the beginning of an endleſs Death. Yea further, it is the making way for the Image and Nature of the Devil to enter upon, and overſpread the man; for as the Divine Nature and Image ſtands in Purity and Holineſs, ſo the Diabolical Image and Nature conſiſts in Impurity and Unclean-

cleanneſs: So that, in effect, it is the making of a man, who was before the Child of God, to become the Child of the Devil. Whereupon St. *Ambroſe* ſays our Apoſtle did well to warn Chriſtians to flee Fornication, *per quam filii Dei fiunt filii Diaboli*; inaſmuch as by that, the Children of God did become the Children of the Devil. A greater Miſchief is hard to ſay.

4. It wounds, and waſts, and deſtroys his Conſcience. This is a Sin that is done with Knowledge moſt an end, (for it is rare that a man ſhould be ſo far gone from himſelf through Drink, or any other Courſe, as that, like *Lot*, he ſhould not know he doth commit the ſin when he doth commit it.) It is a Sin that requires much ſtudy in moſt Caſes, how to contrive and compaſs the commiſſion of it; and therefore, eſpecially in ſuch Caſes, is a Sin of Knowledge, a Sin committed with deliberation, and therefore is a wilful Sin; and ſuch Sins are wounding Sins to the Soul, waſting Sins to the Conſcience; the firſt Act wounds, the ſecond waſts, and the Habit of it when it grows to that, quite deſtroys the Conſcience; the cuſtom of ſinning takes away all both Senſe and Conſcience of Sin; like thoſe Gentiles ſpoken of by St. *Paul*, Eph. 4. 17, 18, 19. *who walked in the vanity of their mind, having their underſtanding darkned, being alienated from the life of God, through the ignorance that was in them, becauſe of the blindneſs*, or rather, *hardneſs of their heart, who being paſt feeling, gave themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs*. Which blindneſs and hardneſs, ſenſeleſneſs and ſtupidity of Mind and Heart, when men once have through continued cuſtom of ſinning in this way, brought upon themſelves, then it is but juſt, that God ſhould *give them up* (in a judicial way) *unto Uncleanneſs*, and unto *vile Affections*, and even *give them over unto a reprobate mind*, a mind void of Judgment, as he did thoſe *Romans* St. *Paul* ſpeaks of, *Rom.* 1. 24, 26, 28. And this to be given over to a reprobate ſenſe, to have the Conſcience cauterized, to be under a benummedneſs of mind, and a brawnineſs of heart, to be without Senſe and Conſcience of ſin, is to be under a moſt dismal Judgment, the high Road to, and the very Gate into, and mouth of Hell. For when once a man is paſt feeling of ſin, he is then paſt ſorrowing for ſin, and paſt repenting of it, (without an extraordinary and miraculous Work of Converſion wrought

wrought upon him) and without Repentance there can be no Salvation. And therefore that sin which brings a man into this desperate Condition, is a sin that is mischievous with a Witness; it blinds the mind, perverts the judgment, benumbs the heart, sears the Conscience, leaving the mind under stupefaction and senselessness, hardness and impenitency.

5. It distracts him in those Duties to God, whereby he should obtain the Grace of God, and preserve and encrease it when it is obtained. This fleshly Lust will not suffer him rightly to attend to any spiritual Duty: it will not suffer him to have any Communion with God, either by hearing God speak to him in his Word, or speaking to God himself in Prayer: it so takes up all his Thoughts, that he can mind nothing of the Worship and Service of of God as he ought. When he should be thinking of God, he is thinking of his Whore; and instead of praying for Grace to abstain from his sin, and to mortifie his Lust, he is plotting how to fulfil his Lust, and commit his sin. So true is that of St. *Ambrose*, *Nullus peccandi modus, & inexplexibilis scelerum suis, nisi morte amantis, extingui non potest*; This sin is unmeasurable, unsatiable, the burning Thirst whereof never quenched by any thing but Death. Now surely it is a very great mischief to be so distracted in ones Duty to God; that is a plaguy Lust that will not let a man be quiet till he hath said his Prayers, but be as ill, or worse a Tempter to a man than the Devil himself. And yet such a mischievous sin Lust, is that whereby the Fornicator is swayed, and governed in his Course of Uncleanness.

And no marvel: for it besots and fools him, so that he neither minds, nor regards what he is about, unless it be when he is getting satisfaction to his Lust. It dispirits and unmans the man, and turns him all into Beast well nigh, saving what he is in shew and shape. Who could think any other that should find *Hercules*, the only Worthy and Wonder in his time for strength and Valour, stooping to the meanness of being a Servant to *Omphale*, and in the quality of a Wench working at the Rock and Spindle? And what other can we think was meant by the ancient Poets when they tell us of the strange Transformations of *Jupiter* and other Gods into a Bull, a Swan, and the like brutish Creatures, for the love of, and to satisfie his

his luſt with this or that admired Beauty, but that luſt, this luſt of Fornication transforms and turns men, even the greateſt of them into very Beaſts, makes them do brutiſh things, as if they had no more of the Heart of a man in them, than *Nebuchadnezzar* had when he was turned to Graſs, than the Beaſts of the Field have. And this probably was meant by the Prophet *Hoſea*, when in his fourth Chapter and eleventh Verſe, he makes Fornication to be one of thoſe things that take away the Heart; *Whoredom and wine, and new wine take away the Heart*, do turn a man into a very beaſt. And ſuitably the Prophet *Jeremy* compares theſe unclean ſinners to *Horſes*, luſtful Creatures, *Jer.* 5. 8. *They were as fed horſes*, ſaith he, *every one neighed after his Neighbours Wife.* And ſo the Apoſtle St. *Peter* ſpeaking of thoſe that *walk after the fleſh, in the luſt of uncleanneſs*, compares them to *natural bruit beaſts made to be taken and deſtroyed*; and even to *Dogs*, and *Swine*, two moſt unclean Creatures, and more irrational than any other Creatures in their luſts, (2 *Pet.* 2. 10, 12, 22.) which is a great miſchief to a man, as being the turning of him out of himſelf, and the degrading of him into a Beaſt, rendring him unfit for any manly acting, and diſſolving him all into ſoftneſs and folly.

And having berett him of Judgment and Spirit, the leſs marvel is it, if it do alſo bereave him of his *Freedom*, and make a very *Slave* of him. It is an imperious luſt this; it makes them in whom it reigns, very Servants and Slaves to it. Hence theſe kind of people are by the Apoſtle St. *Peter* called δοῦλοι τῆς φθορᾶς, *ſervants of corruption*; adding this for the reaſon of his ſo calling them, becauſe that of *whom a man is overcome, of the ſame is he brought into bondage*, 2 Pet. 2. 19. And ſo the Apoſtle St. *Paul*, Rom. 6. 16. *Know ye not to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?* And after v. 19. ſpeaks of their having *yielded their members ſervants to uncleanneſs.* So that this ſin of Uncleanneſs is a tyrannous luſt, it bereaves its Subjects of their Liberty and Freedom, and brings them under bondage and ſlavery. A Fornicator and a Free-man, are two terms that cannot be ſaid of the ſame Man: He that is a worker of Uncleanneſs is in a ſtate of very ſervitude; and a baſe, a wretched ſervitude is it that he ſerves. He is made a

Servant to the most servile part of himself, his corrupt flesh, and to the basest part of his flesh, the vilest member of his Body. And that is base that is inglorious, *Nil vilius quam a carne vinci*; to be conquered by, and enslaved to the flesh, is so vile and base, as nothing can be more. And yet what is much less vile and inglorious, he is a servant to a Woman, and must be subject to her pleasures and displeasures, frowned on, and talked to, yea to be boxed and knocked about the Ears with her Slipper, as of old they used to do, taking their Example from *Omphales* so using *Hercules*. Touching which, notable is that saying of the Roman Orator, *Illum ego non liberum dico, cui mulier imperat, leges imponit*; I cannot call him a free man, whom a Woman bears rule over, and gives Laws unto: so that if she call, he must come; if she bid be gone, he must away; if she demand, he must give; if she threaten, he must stand in awe. *Hunc ergo non tantummodo servum, sed nequissimum servum ego judico*, as he goes on; such a Man as this I account not only a servant, but a very sorry servant, a vile, base, abject Slave. Now, in as much as Freedom is a thing of high value, not only in the mind of any generous *Grecian* or *Roman* Heathen, but in the mind of every true Christian, who are redeemed from Slavery to Liberty by the Son of God himself; and that with the price of his own Blood, who became himself a Servant that they might be made Freemen, in so much is the bereaving a Man of his Freedom a pernicious mischief; and the rather in that the loss of his Freedom doth commence into a base and sordid, cruel and intollerable, easeless and endless slavery and drudgery, as that of this Lust of Uncleanness is, which with the most mercileſs fury rages in, and tyrannizeth over the Formicator, making a very Ass, and Drudge, and Beast, and Slave of him. He would think so, and say so, that upon any other account were obliged to submit to those meanesses, and act those basenesses, which at the command of this Lust he humbles himself to the doing and enduring of: Enough this to affright any one from ever giving himself over to it. But because there are divers Tempers of men, and some are perswaded by one means, and some by another, I will proceed to some other Consideration, which will shew it still more and more mischievous.

Sixthly

Sixthly therefore, It deprives a Man very much of his Quiet. I have shewed before how it keepeth him continually busied, filling Head and Heart with thoughts and fears, and making him watch, and pray as I may say, and promise, and vow, attend and wait for the satisfaction of his Lust. But that's not all, it engages him in various jangles and brawls, and quarrels, and strifes, and fightings about the Whore with other Men. Either they would both have her, and quarrel and fight about that, or else one preferrs his Whore above the others, and then they quarrel and fight about that; or else some of her Relations are not able to endure such abuse to one of their Family, and then they quarrel and fight about that. This St. *Chrysostom* well observed, and thereupon concludes, (εἴ τις ἡδονὴν διώκει καὶ εὐθυμίας γέμοντα βίον, τὰς τῶν πορνευομένων γυναικῶν φευγέτω συνουσίας πολέμων γὰρ μυρίων καὶ θορύβων τὰς τῶν ἐρατῶν διηνεκῶς, διὰ ῥημάτων, διὰ πραγμάτων ἁπάντων:) That if any Man love pleasure, and would live his Life in quietness of mind, he must fly the converse of Whores, for they fill the souls of their Lovers with infinite Wars and Troubles, and are continually putting them upon Fights and Contentions in all their words, in all their deeds. Who is able to reckon up, not the little brawls and brangles, quarrels and cuffings, but the most desperate Weapon-fights in extemporary, or premeditated Duels, that have been upon these occasions? The World hath several times been made but as it were one great Cock-pit, wherein Blood and Wounds, and Deaths have been dealt upon the occasion of Lust. The quarrel between *Greece* and *Troy* of old, which ended in the Destruction of that fair and famous City, began in that. The War betwixt the *Spaniards* and the *Saracens*, which ended in the destruction of *Spain*, and the overrunning of much of *Christendom*, with those *Mahometan* Enemies thereof, began also in that. So high sometimes flies the Contention betwixt Persons engaged in quarrel upon the score of this Lust of Fornication, and Uncleanness. And therefore by this it appears how mischievous a sin it is in this respect. He that devotes himself a Servant to that Mistress, must expect as many real turmoils and Disquiets, Brawls and Contentions, Duels and Fights about her, as our Romantick Writers fancy their Knights Errant at every turn to be engaged in for their airy

Amours, and the imaginary Ladies of their Affections. But this is not all the Mischief yet. For,

Seventhly, It blasts his *Credit*, ruines his *Estate*, and destroys his *Body*. *It blasts his *Credit*, stains his *Reputation*, and takes away his *good Name*. How shameful a sin this is in all the Circumstances of it, is already shown. Now what but Shame and Disgrace can be the Fruit of so shameful a Root? Whereupon no doubt it is, that *Solomon* counsels his Son to *remove his way from her, and come not nigh the door, lest he should give his honour unto others*; that is, run himself into Shame and Disgrace, *Prov.* 5. 8, 9. The Names by which Persons addicted to this Vice, are spoken of, and mentioned, carry the Disgrace of the Person along with them in the Front thereof. Such in these our days of looseness and lasciviousness is the name of *Gallant*, not to name the more grossly, shameful Names of *Whoremaster* and *Whoremongers*, and the like. Persons of modesty know not well how to mention them, but with some brand of Infamy affixed to their Names. How are their Crimes made the talk of the Country! And that which they think they act in secret, not whispered, but openly spoken of in the House-top. How are their Miscarriages, Discoveries, Quarrels, made the Subject of common Discourse! And, if upon Conviction they be brought to undergo that Shame which the Law inflicts upon such shameless Offenders, there needs no more be added to so publick a Disgrace. And sure the taking away of a man's good Name, the spoiling of his Credit, the soiling of his Reputation, is a great Mischief; else there would not be so many Suits and Quarrels as there happens every day about Reputation and point of Honour. It hath been used to be said, *Actum est de homine, si actum est de nomine*; A man had as good be half hanged, as, in an ill Name. And no doubt but it is a great hinderance to many a ones rise to Preferment, that he is in an ill Name for this Vice: For what Person of Quality or Honour will come within the Embraces of those Arms that are used to hug a Whore? Or what credit can she give to the Promises and Vows, Protestations and Oaths of that Tongue that is used to make the like Courtship to a common Strumpet?

But it does not only stab and wound a man's Honour and Reputation, but also *ruines* his Estate. *Solomon* tells,

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in *Prov.* 29 3. *He that keepeth company with Harlots, ſpendeth his ſubſtance.* And in *Prov.* 6. 26. That *by means of a whoriſh Woman a man is brought to a piece of bread.* And in conſideration of that, in *Prov.* 5. 10. he exhorts to avoid keeping Company with a ſtrange Woman, that is, an Whore or Harlot, leſt *Strangers be filled with thy Wealth, and thy labours be in the houſe of the Stranger*; that is, leſt thou ruine thy Eſtate, and bring thy ſelf to Poverty thereby, whilſt others in the mean time run away with thy Eſtate. A Proof whereof we have in the Prodigal Son, *Luke* 15. *who having gathered all his Subſtance together, took his journey into a far Country, and there waſted his Subſtance with riotous living*, v. 13. that is, he ſpent all upon Whores. Whence it is, that in v. 30. his elder Brother tells his Father, that his Son had *devoured his living*, μετὰ πορνῶν, *with Harlots*, or Whores. And if we had not this Inſtance, we have deplorable Example enough in our Times and Countries, every day almoſt, before our Eyes: But of this we made mention before in our Diſcourſe upon the Expenſiveneſs of this ſin, and therefore ſhall not here much enlarge thereon; only we ſhall note, that beſides all thoſe ways of Expence, whereon we touched before, as the *Hire* of Whores, and the *Treatments* of them, *Gifts* and *Preſents* to them, and *Bribes* to thoſe about them, *Expence* in Diet and Drink, Phyſick or Fees, even that careleſneſs of ones own Eſtate and Affairs, which the following of this ſin cauſes and occaſions, is enough and enough again to ruin and undo one. When the Maſter attends not to his own Concerns, but leaves all at ſixes and ſevens, and is abroad day by day, and night by night, perhaps Week by Week, following his pleaſure of Whore-hunting; beſides that few will regard to preſerve his Eſtate, there will be enow ready to counſel, and forward to help on that which will tend to his undoing. Now to be ruined and undone, to be brought from Wealth to Want, from Plenty to Poverty, is a miſery ſo great in it ſelf, (and yet ſo much greater, in that the Wickedneſs by which it is procured, renders a man no Object of Pity, whilſt he is in miſery) that the ſin that brings all this upon a man, may well be ſaid to be a miſchievous ſin, it is ſo ruinous, and ſo undoing.

But which is more, it destroys his *Body* too, it weakens his Strength, impairs his Health, shortens his Life, and hastens his Death. How many are suddenly cut off in the midst of their days, and in the strength of their years, being killed in Duels, or other Quarrels about Whores, or in Supprisals with them, as *Pope John* the Thirteenth was by the Husband of a Woman, with whom he was found by him in the Act of Adultery; and as *Zimri* was, being taken by *Phineas* in the Act of Fornication with *Cozbi*, (Numb. 25. 8.) or by close Stratagems by them or others, as *Pope John* the Eleventh was stifled with a Pillow by his Strumpet *Marozia*, that her Son might obtain the Popedom. In reference to which, that of *Solomon* may be interpreted to be spoken, when he tells us of a young Man void of Understanding, whom *a Harlot with much fair speeches, caused to yield to her, and forced with the flattering of her Lips; and of whom he saith, He goeth after her straightway, as an Ox to the slaughter, or as a Fool to the correction of the Stocks: Till a dart strike through his Liver, as a Bird, he hasteth to the Snare, and knoweth not that it is for his life*, Prov. 7. 6, to 24. And of those that escape such sudden Death, yet how many are brought by their filthy doings to filthy Diseases, shameful to name, loathsom to behold, tormenting to endure, deadly, if not cured in time, and both troublesom and chargeable to be cured (if a Cure be got) so they rot alive, and stink above-ground; and if they die not upon Dung-hills (as some have done) yet whilst they live, they are but as Dung upon the Earth. For, besides the Infection which they are apt to take from the diseased, pocky Bodies of Whores, even their own Lasciviousness and immoderate use of Venery is apt to wast their Spirits, and dry up their radical moisture, and extinguish natural heat, whereby they are brought to Consumptive Diseases, which wear them away to untimely Deaths. And the fear of something of this nature * *Solomon* thought fit to interpose as an Argument to dissuade from this sin, when he counsels to avoid the Company of an Harlot, *lest thou mourn at the last, when thy flesh and thy body are consumed*, Prov. 5. 11. And by which destroying it, as well as defiling it, the Fornica-

* *See Dr.* Patrick' *Paraph. upon the place.*

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cator ſins againſt his own Body, as our Apoſtle may well be thought to mean in the latter end of the Text, the Argument by which he ſtrengtheneth his Exhortation in the beginning of it, to *flee Fornication*. Now certainly that which brings upon a man ſo much evil, as in the burning of Diſeaſes, or ſudden Deaths of Fornication, who, if not killed by others, which is ill, yet are generally killed by themſelves, which is worſe, that muſt needs be judged by every rational perſon to be a very miſchievous thing: No man ſure will ever follow it, that hath not a mind to ruine and deſtroy his own Body, to ſhorten the time of his own Life, and procure and haſten on his own Death. But this is not all the Miſchief it doth: For,

Eighthly, It turns him out of the *Church Militant and Triumphant*. Firſt, It turns the Fornicator out of the Communion of the *Church* of Chriſt *on Earth*. A Fornicator is ſuch as Chriſt will not have to be a Member of ſo much as his outward viſible Church; he will not have ſuch a Perſon to have any external Communion with him, or Relation to him; he allows not thoſe that are his Members ſo much as to have Civil Converſe with them, if after their having given up their Names to Chriſt, they ſhall addict themſelves to this heatheniſh Sin. And therefore St. *Paul*, 1 Cor. 5. 9, 11. wrote unto the *Corinthians not to keep company with Fornicators; and if any man that is called a Brother, ſhould be a Fornicator, with ſuch a one no not to eat*; that is, to have no, either ſacred, or ſo much as civil Converſe withal. * *Cum fratre in quo hoc vitia reperiuntur, non ſacramenta edenda, ſed ne communem eſcam docet, ut erubeſcat cum vitiatur, & ſe corrigat.* And in all the new *Jeruſalem* (in that Viſion which St. *John* had of the Church of Chriſt under that notion, (*Rev.* 21, & 22.) or Repreſentation) the Evangeliſt could not eſpy one Fornicator. They were with Companions like themſelves, *Dogs, Sorcerers, Murderers*, and *Idolaters*, in another place *without* that City, (*Rev.* 22. 15.) that being a place into which there was not *in any wiſe to enter any thing that defileth*, (Rev. 21. 27.) And Fornication is one of the things that our Saviour declareth to be defiling things, (*Mat.* 15. 19, 20.) and ſo there is no coming for ſuch Perſons to,

* *D. Ambroſ. in loc.*

nor continuing of such Persons in that Place. Now certainly to be cut off from Communion with the Church of Christ, is a mischief great in it self, whatever thought of by profane Worldlings: For they upon whom the Churches Censure falls in that kind and measure, are excluded from the Benefit of the Churches Ordinances, the Word and Sacraments, the Food of their Souls; they are excluded from communicating with the Churches Prayers, and having any share in the Blessings sought and obtained by those Prayers; they are excluded from inward Union and Fellowship with Christ, outed of all relation as Members unto him, and so are deprived of the influence of his Spirit into them: In a word, they are delivered up unto Satan, and their Sins so bound on Earth, that they are bound also in Heaven, not to be loosed either here or there, without Repentance, and a Desire at least, and Endeavour to have Absolution: Which Mischief was so dreaded by Offenders in the primitive Times, that rather than not to be re-admitted into the Communion again, they would continue in the state of Pennance, and do the Pennance of Offenders a long time, many years, standing at the Church-door, and lying proſtrate on the ground, with Prayers and Tears beseeching and begging the Prayers of those that went into the Church. And besides all this, I might add, that even upon Persons that continue obstinate Despisers of this Ecclesiastical Censure, and will not be reduced to obedience, and brought to Reformation by this Chastisement; the Civil Law hath used to fall very heavily in Fines and Imprisonments, or both. But without and besides this, the Church's Censure or Excommunication, even allow it, and of it self, is enough to make any afraid of doing any thing whereby to deserve and incurr it, to abstain from, and flee Fornication.

But this is not all, for it not only ejects out of the Church of Christ, but also excludes out of the *Kingdom of God*. What earthly Possessions soever the Fornicator hath on Earth, he is never like to have any Inheritance in Heaven. *For this ye know (* saith St. *Paul* to the *Ephesians* 5. 5.) *no Whoremonger hath any inheritance in the Kingdom of Christ, and of God.* * *Qui talis fuerit, partem*

* *D. Ambros. in loc.*

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in regnum cælorum non habebit, quod eſt Patris & Filii. Hath not, doth he ſay? no, nor ſhall have. And he ſaith expreſly in his firſt Epiſtle to the *Corinthians*, c. 6. v. 9, 10. *Neither Fornicators, nor Adulterers ſhall inherit the Kingdom of God.* And ſo again to the *Galatians*, *They who do ſuch things, ſhall not inherit the Kingdom of God*; and Fornication is one of theſe things, *Gal.* 5, 19, 20. Now if the Puniſhment of *Loſs* be greater than the Puniſhment of *Senſe*, as Caſuiſts conclude, then inaſmuch as the loſs of Heaven, is the loſs of the greateſt Good, that which brings upon a man that loſs, does him the greateſt miſchief that poſſibly can be done. O, who is able to imagine what miſchief it is to be ſhut out of Heaven! It imports to be ſhut out from the Enjoyment of the greateſt Good that can be deſired or imagined; from Society with God, and Chriſt, and Angels, and Saints; from all thoſe Joys and Pleaſures, Delights and Felicities wherewith the Souls of emparadiſed Perſons are bathed, and bliſſed, and filled, and raviſhed, even into Extaſies of moſt delightful Admiration. Now this may be a weighty Conſideration to induce the Fornicator, if he hath any regard in the leaſt to his own Souls eternal Good, to abſtain from that Wickedneſs, by the commiſſion whereof, he ſhall forfeit and loſe ſo great a Happineſs.

But this is not the height of this ſins miſchief, for it not only debarrs from Heaven, but it *damns to Hell*, plunges the Fornicator into that Lake of Fire and Brimſtone, which burneth to Eternity. So our Apoſtle in *Rev.* 21. 8. *Whoremongers, Sorcerers, Idolaters, Lyars, ſhall have their part in the Lake that burneth with Fire and Brimſtone, which is the ſecond Death.* So deep, it ſeems, is the filth of this ſin, that nothing elſe but Floods of Fire and Brimſtone can waſh it out, and nothing leſs than Eternity can be time enough, even for that to waſh it out in. Now when to the miſchief of *Heavens loſs*, is added the miſchief of *Hells Pain*; there is nothing, that I know, that can be added to make it more miſchievous: And yet ſuch is this ſin of Fornication to the Fornicator, it debars him from Heaven, it damns him to Hell; it ſends him to thoſe Regions where is Darkneſs without light, Torment without eaſe, Sorrow without end; where his Bed he muſt lie down on, ſhall be a fiery Pile of unconſumable Fuel; and the Sheets wherewith he muſt be inwrapped,

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ſhall be ſcorching Flames of that inextinguiſhable Fire. The Conſideration of this tremendous Cataſtrophe of the Fornicator's play, this dreadful Puniſhment which he is like to be condemned to, ſhould (as any reaſonable man would think) be enough, if any thing can be enough to work with him, and perſwade him to *abſtain from* the commiſſion of ſo miſchievous a ſin, and to *flee Fornication.*

And yet is not this neither all the Miſchief that it doth; for hitherto we have ſpoken only of the Miſchief that it doth to the *Fornicator himſelf.*

Secondly, There is ſtill a Miſchief that it doth to *Others* beſides himſelf. And,

Firſt, It is miſchievous to the Woman with whom the ſin is committed. For, firſt, it involves her in the *ſame Guilt of ſin* with the Fornicator. It is not his Temptation that will acquit her from the Guilt of ſo ſinful a Commiſſion: To be tempted, is no ſin; but to yield to Temptation, to conſent to the Tempter, to act the thing tempted to, that is ſinful. And indeed the Law of Fornication lay not againſt the Man only, but againſt the Woman alſo; for it is expreſly ſaid, *Deut.* 23. 17. *There ſhall be no Whore of the Daughters of the Children of Iſrael.* The Fornicator therefore cannot commit this ſin alone, but he muſt draw ſin by that Act upon another too, as well as upon himſelf, and ſo aggravate ſtill his own more, as not having only ſinned himſelf, but made another ſin too, by conſenting to, and acting that filthineſs with him; inaſmuch as there ought to be no *conſenting* unto the Enticement of Sinners unto Wickedneſs, (*Prov.* 1. 10.) no partaking with Adulterers, (*Pſ.* 50. 18.) no having fellowſhip with the unfruitful Works of darkneſs, (*Eph.* 5. 11.) And the Woman that hath to do with ſuch Perſons in ſuch Actions, is called ἁμαρτωλὸς, a *Sinner*, a Perſon eminently, and highly ſinful, *Luke* 7. 37. And how can ſhe but be a great Sinner, who is an Actor in that which in the Scripture is called a great Wickedneſs, *Gen.* 39. 9.

And after this ſin committed, it brings upon her *Shame*; if a *Maid*, it robs her of her *Glory*, which was her *Virginity*; if a *Widow*, it robs her of her *Honour*, which was her *Integrity*. In *Levit.* 19. 29. it is ſaid, *Do not proſtitute thy Daughter, to cauſe her to be a Whore.* What in the

Text

Text is read *proſtitute*, in the Margent is *profane*. So *Lev.* 21. 17. the Prieſt was not to take a Wife that was a Whore, or profane; ſo alſo, v. 9. ſo that to be a Whore, is to be a profane Woman, her Whoredom is a Profanation to her. When *Tamar* had a mind to deceive her Father-in-law, *ſhe covered her ſelf with a vail, and wrapped her ſelf, and ſate in an open place. And when Judah ſaw her, he thought her to be an Harlot, becauſe ſhe had covered her face*, Gen. 38. 14, 15. The thing (as it would ſeem by this) was in thoſe days ſo ſhameful, that ſhe that acted it, was aſhamed to ſhow her face when ſhe did it, both before, and after the doing of it. In our Laws the ſhame of the Fact lights on the Woman as well as the Man, who is to be a publick Spectacle to all Beholders, whether in Church or Market, as well as the Man. The very Name of a Whore, which ſhe gets unto her ſelf thereby, hath ſo much of Shamefulneſs and Reproach, Diſhonour and Diſgrace in it, as nothing can have more. No greater filth can be thrown upon any, than what is comprehended in that Name; worſe cannot well be ſaid of a Woman, than that ſhe is a Whore; 'tis all Shame in one Word: And therefore miſchief abundance he doth to a Woman that brings her under that Shame.

And which is conſequent to her Shame, it brings upon her *Puniſhment*, (or if you will, other Puniſhment beſides the Shame.) If the Daughter of any Prieſt *profaned her ſelf by playing the whore*, ſhe was to be *burned with Fire*, Lev. 21. 9. If the Daughter of any other perſon did it, ſhe was to be *ſtoned* to death. Thus runs the Law in that Caſe, *Deut.* 22. 21. *They ſhall bring out the Damoſel to the door of her Fathers houſe, and the men of the City ſhall ſtone her with Stones, that ſhe die, becauſe ſhe hath wrought folly in Iſrael, to play the whore in her Fathers houſe.*

The *Adulteroſs as well as the Adulterer, was ſurely to be put to death*, Lev. 20. 10. If a Bond-maid were found guilty in this Caſe, tho ſhe was not to be put to death, *becauſe ſhe was not free*, yet *ſhe was to be ſcourged*, Lev. 19. 20. So ſharp Puniſhment was the female Offender in this kind to undergo by the Law; and there is no exemption from Puniſhment for them in the Goſpel: but Fornicators of what Sex ſoever, are to be thrown out of the Church, to be ſhut out of Heaven, and to be turned into Hell, as we have already ſhown in the former part of this Diſcourſe.

course. This sin is as mischievous to the Woman with whom it is committed, as well as to the Man that commits it with her.

Secondly, It is mischievous to the Child that is (if any be) got by such sinful Copulation. The Schoolmen make this sin of Fornication, simple Fornication, to be a deadly sin; and that in such measure, that * *Peraldus*, a Papist, concludes, That if one who had never before sinned in Thought, Word, or Deed, but had done all the good that could be imagined, should once, and but once commit this sin, *ex necessitate damnabitur*, he must of necessity be damned, if he die without Repentance: Insomuch that if all the Masses that ever shall be said by the Church to the Worlds end, should be said for him, *non liberarent eum à morte eternâ*, they could not deliver him from eternal Death; which they may do well (by the way) to take notice of, that make so light a matter of this deadly sin, as is commonly made of it.

Now if we enquire into the ground of the deadliness of this sin, we shall find it placed by them in the mischievousness of it to the Children of Fornication. ‖ *Fornicatio simplex cum contra bonum educendæ prolis sit, ita illicita est, ut etiam sit lethale crimen*: This is the Conclusion of *Aquinas* in the Case; Simple Fornication, inasmuch as it is against the good of the Off-spring to be brought forth, is so unlawful, as that it is a deadly sin. There is not that care ordinarily in Fornicators for the preserving, and providing for their Children begotten in, and born of Fornication, that Nature obliges all Parents to take, and have of their Off-spring, and then doth this sin become unto the Committers of it, a deadly sin.

And to look a little nearlier into this business, How many Children so begotten, are by one means or other stifled in their Mother's Womb, and murdered before they are born, or expelled thence before the time to bring forth, and so killed in their very Birth!

Again, How many of them (to hide the Infamy and Shame of their Birth) are by the Hands of the very Mothers of them, strangled, or drowned, or otherwise destroyed as soon as they are born! We need not go so far for

* *Tom.* 2. *fol.* 11. *c.* 7. ‖ 22*dæ. q.* 159. *a.* 3.

in-

inſtance, as to the Popes Ponds, out of which ſix thouſand murdered Infants Skulls were taken. How ſeldom is there an Aſſize with us, wherein there are not ſome or other arraigned for ſuch Facts as theſe, the Murthers of Baſtards!

Again, how many of them are, if not at firſt violently ſtrangled to death, yet afterwards leiſurely ſtarved to death, and quite loſt for want of looking after! Tho ſome do, yet not very many of them live to be Men and Women. The Mother is aſhamed of it, and tho ſhe hath not a Heart out-right to kill it, or hath no mind to be hanged for killing of it, yet wiſhes it dead, and is wanting in affording it means of Health and Life. And the Father, as not being certain that it is his, (for ſhe that is falſe with one, may be ſo with another; and ſo none that hath to do with her, can be aſſured that it is his more than anothers) he hath no affection for it, takes little or no care for the Maintenance and Education of it, and ſo it ſeldom thrives and comes to good.

The ſight of it is the remembrance of its Parents ſin, and a renewal of the ſhame, and therefore they ordinarily have neither that love to it, nor care of it that Parents have, or ought to have to, and for the Fruit of their Bodies; ſo that wanting the Effects of that Love and Care, it commonly dwindles away until it die.

Yet again, if it live, it becomes incapable of Inheritance, until it be legitimated by Act of Parliament, and ſo is diſinherited before it be born.

And laſtly, What care ſoever be taken for it to preſerve it in Life, and provide it of Eſtate (for not all are ſo wicked, as to be ſo cruel to, or careleſs of it) yet the baſeneſs of its Birth is ſuch a Blot to its Name, ſuch a ſtain to its Honour, ſuch a Diſgrace to its Perſon, as it is never able to wipe off. It is diſgracefully ſpoken of upon every occaſion; and eſpecially in any Quarrel ſhall be ſure to hear it ſelf called by the uſual ignominious Names. The bye-Blows even of Kings and Princes ſeldom have their Names in Chronicles tranſmitted to Poſterity, but with a Brand of the Infamy of their Birth ſet upon them, being remembred as the *baſe Sons* of ſuch or ſuch a Prince. So miſchievous in point of Life, Eſtate, and Honour, is this Sin of Fornication to the Child of the Fornicator.

Thirdly, It is miſchievous unto *Religion*: It brings a Scandal upon Chriſtianity, as if that were a Religion that either taught, or at leaſt, did tolerate Fornication. And of thoſe that follow that ſin, may that of *Salvian* truly be ſaid (*de Gub. l. 4. Per flagitia ac turpitudines ſuas, nomen Religionis infamant*; By their Wickedneſſes and Filthineſſes they defame the Name of Religion. For what would a Civil Heathen, *Turk*, or *Jew* ſay other, but that the Religion it ſelf could not be good, whoſe Profeſſors they ſaw to be ſo bad. *Si enim bona diſcerent, boni eſſent*; For did they learn that which was good, they themſelves could not but be good. *Talis profectò Secta eſt, quales & Sectatores*; Such verily is the way they follow, as the Followers of that way are. *Hoc ſunt abſque dubio quod docentur*; That undoubtedly they are, which they are taught to be. It appears therefore that their Prophets which they have, do teach them filthineſs; That the Apoſtles which they read, do teach them uncleanneſs; and that the Goſpels wherein they are inſtructed, do preach thoſe things which themſelves do practiſe. Thus do our Fornicators cauſe *the way of Truth to be ill-ſpoken of*, and *that Doctrine which is according unto Godlineſs*, to be accounted an Inſtruction unto Filthineſs; than which no greater Miſchief can be done to Religion, no fouler Scandal can be brought on Chriſtianity.

And as it is miſchievous unto Religion, ſo in the next place alſo unto the *Catholick Church*; for it brings a ſcandal upon that, makes that be ill-thought of, and ill-ſpoken of too: We may give an Inſtance in the *Gnoſtick* Hereticks of old; theſe wretched Miſcreants taught all manner of filthineſs of Manners, made Wickedneſs to be a Religion. Theſe Practices of theirs gave great occaſion to the Enemies of the Lord (both the unbelieving *Jews*, and infidel Heathens) to blaſpheme. Their beaſtly Practices were laid to the charge of the Orthodox Chriſtians, who were all judged ſuch as they were. And the like befell the Church again from the Debaucheries of the *Carpocratians*, who, as * *Epiphanius* ſaith, were fitted, and ſent forth by Satan, εἰς ὄνειδος καὶ σκάνδαλον τῆ τοῦ Θεοῦ ἐκκλησίας, to the Reproach and Scandal of the Church of God.

* *Contra Hereſ. Carpocrat. l. 1. To. 2. c. 27.*

Their

Their filthy Actings brought a base Report on the Professors of Christianity, as if they were all such as those Hereticks were, none among them better than they. And truly when the Whoredoms, with the other Wickednesses of *Christendom*, are known (as known they are) to *Jews*, *Turks*, and Pagans, what can they think, but that the Church of Christ is a wicked Company of Reprobates, rather than any holy Communities of Saints; and out of detestation of their viciousnes, abstain from joyning with them in their Communion; as if it were as unlawful now for Infidels to joyn with Believers, as formerly it was for Believers to have fellowship with Infidels.

Thus it is mischievous to the Catholick Church, in respect of Infidels and Unbelievers abroad.

And to this particular Church it is no less mischievous in respect of Separatists and Schismaticks at home.

For that (especially when so many) Members of our Church do act such filthiness, gives them occasion to censure hardly of us, as if we were a Company of carnal Creatures, had none of the Spirit of Christ abiding in us, and were not true Members (and so no true Church) of Christ, and thereupon to stand off from our Communion, and rather live and die in Separation from us, than return to Union with us; and especially when they see such Wickedness tolerated among us, or at least connived at by us, so that the Actors of it pass uncensured and unpunished for what they do, being admitted not only into Civil Commerce with us in worldly matters, but unto sacred Communion with us in heavenly Ordinances, the Word, Sacraments, and Prayer. The serious Consideration of this, were enough to make a pious Heart not weep, but even bleed again with Grief. O, the heavy Reproach that lies upon this Church upon this account! O, the sad mischief that is brought upon it by this means!

And even the Remedy of this, if the Church shall go about in earnest to remedy it, will not be without mischief to the Church: For, O how many, O how great Persons must be cut off from the Church for this thing! Of whose returning after such Excommunication, the Church could have but little hope; and for whose not returning after it, it could not but have great Sorrow. And thus the Church of Christ, both the Catholick throughout all *Christendom*, and the Particular within

in this Kingdom, suffer by this Sin of Fornication.

Neither does it end here, but lastly, it is also mischievous to the *Kingdom*, in respect of *the Persons in it*, and *Destruction* upon it. First, it defiles the Persons that are in it. Among *the things that defile a man*, *Fornication* is reckoned up for one, *Matth.* 15. 18. and accordingly *Fornication* and *Uncleanness* go together in *Gal.* 5. 19. and *Eph.* 5. 3. And so *Whoremonger* and *unclean Person*, Eph. 5. 5. It defiles the Person that acts this Uncleanness by that Pollution that flows from it unto their own persons; for upon the commission of this also, as of every other sin, the Actor doth not only become a guilty person, but also a filthy Person; filthy in the sight of God's Eye, as well as guilty of the breach of God's Law; such a Person God hates to see, as well as is resolved to judge.

And it defiles the Persons of others that converse with them, by the Contagion that it spreads by their filthy Conversations, and Examples, into the Lives and Manners of others; one scabbed Sheep, as it is said by way of Proverb, deriving Infection into the whole Flock. O, 'tis a most infectious Vice this! the converse of Fornicators is contagious, their very Breath is pestilential, their evil Word but too too powerful to corrupt other mens good manners.

Secondly, It brings *Destruction upon it.* For when the Inhabitants are defiled upon the Land, *then is the Earth defiled under the Inhabitants thereof*, (Is. 24. 5.) and that's a time both for God to visit upon the Inhabitants their Iniquity, and for the Earth also, because of their Iniquity, to vomit and spue out the Inhabitants, *Lev.* 18. 25, 28.

A smart instance there is of Gods Wrath against a Nation for this sin, in *Numb.* 25. 1, *&c. Israel began to commit Whoredom with the Daughters of Moab, and they called the people unto the Sacrifices of their Gods*, (wherein all filthiness and lewdness was committed, and even as a part of the Religion;) and thereupon *all the Heads of the people* are commanded to be taken and hanged up before the Lord by *Moses*; and the Judges of *Israel* are commanded *to slay every one his men that were joyned to Baal-peor*; so that there were four and twenty thousand that died of that Plague, which brake in upon them upon that occasion, which was stayed by the Execution of *Zimri* and *Cozbi*, slain by *Phineas* in his Zeal, thrusting him and her thorough the Belly with

with his Javelin, as they lay together in the Tent. Oh, 'tis a Nation ruining, a Land destroying (because a Land defiling) sin, this sin of Fornication. And no doubt but the many Judgments that have been long and heavy upon us, whereby we have been brought to great desolation, and even to the brink of the Pit of utter Destruction, have faln upon us, in a very great measure, for this impudent beastly sin of Fornication, which hath spread it self throughout the whole Land, so that there is scarce a Town in the Kingdom that hath not been more or less defiled with it: And, oh, not how many only, but how great Persons also are notoriously known to be guilty of it! who make that to be their Glory, which should be their Shame, sinning like *Absolom* on the top of the House, and in the sight of the Sun, with a Face of Brass, and Heart of Flint, being neither sorry for it, nor ashamed of it: God in mercy in his due time convince them of it, and convert them from it.

By this now, it appears how mischievous this sin, even of simple Fornication is, even unto *others* also, besides the Fornicator himself.

But now where the Fornication is not simple, but is committed with Persons that live in Wedlock, there, besides all the mischiefs, and those in a higher measure and degree (as the sin is in a higher measure and degree more sinful) there are other Mischiefs also that come thereby. O, the vexation of that Man or Woman, who is possessed with the Spirit of * Jealousie upon such occasions! What Brawls! what Quarrels! what fightings betwixt Man and Wife, and betwixt Neighbour and Neighbour', and betwixt Rival and Rival, are occasioned hereby! Yea, how much sin is this many times the occasion of! what lying, and swearing, and cursing, and railing, is there about it! Here one hangs himself for grief at his Wive's Disloyalty; there another poysons her Husband, or drowns her self, out of rage for her Husband's Dishonesty. Here a Husband turns Whoremaster to cry quit with his Wife; and there a Wife turns Whore to cry quit with her Husband; I know not whether more

* *They that would see the terrible effects of* Jealousie, *let them read St.* Chrysostom. περὶ Παρθενίας. *Chap.* 25.

foolishly, or more wickedly, chusing rather to hazard the Damnation of their own Souls, than not to be revenged on the other for their unfaithfulness with their Bodies. It were small to say how ready a way this makes, and what a wide Sluce it opens for the Estate and Livelihood to run out at, and for Ruine and Destruction to run in; Grace and Glory, Heaven and Happiness are forfeited by it; Sin and Misery, Hell and Damnation are incurred through it.

Now when unto the *Sin*, and *Shamefulness*, and *Toilsomness*, and *Expensiveness* of this sin, there is yet further added this Consideration of the great *Mischievousness* of it, and that so many ways, not only to the *Fornicator himself*, but to the *Wife* and *Child* of Fornication; yea, to *Christian Religion* it self, and the *Church of Christ*, both the *Universal* throughout the World, and this *Particular* within this *Kingdom*, and even to the whole Nation and *Kingdom it self*; what can be said? what can be thought, that may be added to beget in a man a greater Detestation of this sin, and stronglier incline him to obey this Command of God given by his Apostle in the Text, which is to *flee Fornication*: God bless what hath hitherto been done, that it may be effectual to that, in those that shall read it.

And thus I have dispatched the third thing designed by me to be done upon this Point, which was to give you some Considerations by way of Motive to press on to the flying of this Sin.

IV. I shall now proceed to the fourth and last thing, which is, *To give you some Directions for the flying of it.*

But before I begin with my Directions, it may not be amiss by the way to consider, whether that which the Directions tend to, the flying of Fornication, be a thing feasible, that it may be done or no; if it be a thing that a man may fly, then it may be to purpose to give Directions for the flying of it. But if it be a thing that a man cannot fly, then all the Directions that can be given, will be in vain, and it will be but lost-labour to speak of them. And it is no needless Inquiry this, because there are Persons that seek to justifie their Commission of this sin, by the impossibility of their abstaining from its Commission.

Now

Now in the first place, I cannot understand why our Apostle should enjoyn the *Corinthians* here to *flee Fornication*, if it were a thing a man cannot flee. Doth the Spirit of God give any unnecessary Prescriptions? or Christ impose any impossible Injunctions? How then is Christ's *yoke easie, and his burden light*? Yea, how are his Commandments any other but grievous? What chusing can there be to keep, or not keep an impossible Precept? And what sin can there be in the *Act*, where there is no choice in the *Will*? *Nemo peccat in eo quod vitare non potest*; No man sins in doing that which he cannot possibly but do, if we believe St. *Augustine*.

It is ttrue, by the meer strength of our own Free-will, we can neither keep this, nor any other Precept of Gods; for *without me* (saith our Saviour, *John* 15. 5.) *ye can do nothing: Neither* (as the Apostle saith) *are we sufficient of our selves, to think any thing as of our selves*, 2 Cor. 3. 5. *but our sufficiency is of God*. Yet by the sufficiency which we have from God, we may be enabled to keep this, or any other Precept: Tho our Free-will be not, yet *his grace is sufficient for us*, to enable us thereto. *If he work in us to will and to do of his good pleasure, then thro his good pleasure we can both will and do*. Then saith St. *Paul, I can do all things thro' Christ, which strengtheneth me*, Phil. 4. 13. And as God cannot be overcome of evil, so neither will he suffer us to be *tempted above what we are able*, if we seek to him for strength, *but will with the temptation make way to escape*, that we may be able to bear it, 1 *Cor.* 10. 13. Thence our Saviour taught us to pray, not to be *led into* (that is, not to be left to our selves in, and overcome by any) *Temptation*.

And let us a little consider whence it is that our Fornicator, who complains of his Unableness to contain, is enforced and constrained to this sin? Is it from *God*, or from the *Devil*, or from the *Woman*, or from his own *flesh*? From *God* it cannot be, for he only permits it, he doth not necessitate to it by any Impulse or Decree of his. From the *Devil* it cannot be, for he commonly tempts, he cannot enforce to sin. From the *Woman* it cannot be, for she can only allure, she cannot compel. (Not to say that the greatest Complainers, that they cannot forbear this sin, are the greatest Tempters of Women to it.) And from his own *Flesh* it cannot be, because that may dispose him

to a Desire, but it cannot constrain him to the Act, both because God hath given him *Reason* to bridle his *Will*, if he will make use of it, and will give him *grace* to subdue his Passion, if he will but seek for it.

The Plea of *Cannot*, is a meer pretence, and that a groundless one; it is the *Will not* that is in fault. If poyson be offered them in Meat or Drink, they can forbear that, if they know of it; and can they not as well forbear Fornication, which is as destructive to the Soul, as Poyson to the Body? When their Lust is never so hot, they can forbear while any body is by; and can they not then forbear at all times, since God himself is always by them, and his holy Angels never from them? What they have a mind to save (their Wine, or any thing else they affect) they can keep well enough, and why not their Chastity? Undoubtedly as well that as any thing else, so the same care be used to keep that which is used to keep other things.

No doubt, but in the height of their Lust, a good consideration, as a great Summ of Mony, or the offer of a Crown or Kingdom, would hire them to contain themselves; or a great Danger would fright them into Chastity, as if they saw that after the Fact committed, they should forthwith drop into a flaming Furnace; or if they saw that there were no place to commit it in, but a Bed of Fire, why then cannot Heaven allure them to continence? Why cannot Hell affright them from Incontinency? Heaven, which for Wealth and Glory, exceeds all Rewards; Hell, which for Horrour and Torment, transcends all Pains.

The most passionately amorous can contain for a time, upon Promise or hope of Enjoyment of his Pleasure: And cannot he then, if he will, contain for always, when better Pleasures and Enjoyments are assured to him upon his Continency, unto all Eternity? If upon any Consideration he can contain for a Day, a Week, or for a Month, then why not for a longer time, even all his life long, upon a better Consideration than any that can be made to him of things on Earth, even the but using to forbear for a while, will the better enable him for a total Forbearance; for as vicious, so virtuous Habits get strength by use, and increase by continuance. Nor is it to be doubted, but where God sees the Heart sincerely set upon a good purpose,

purpoſe, he will there ſet in with his Grace, and furniſh with Ability, and ſtrengthen unto performance.

And how knows he that pleads the Impoſſibility of Continence, but that he may be chaſte, if he will? Did he ever take right Advice about it? Did he ever make a true Tryal of that Advice? Undoubtedly never any man made that Plea, that took right Advice, and made a Tryal. The Plea of Impoſſiblility, is only made out of cunning to prevent Advice, and ſuperſede all Tryal, and is the higheſt piece of Sophiſtry that the Devil can cheat any man withal; for let him once work a man into a perſwaſion of that, and then the next News is, that the Reins of his Luſt are thrown into the Neck of him, and he rides full drive, without ſtop or ſtay, in a high Career to Hell and Damnation.

And now having blown away that thin Cob-web, pretence of Impoſſibility of keeping this Precept of our Apoſtle, I ſhall go on with my intended Work, and give thoſe Directions, which, if faithfully and carefully obſerved, will ſufficiently qualify any man to be Continent, and enable him to *flee Fornication.*

And, *firſt*, Not to direct you to that courſe, which yet our Saviour tells us that ſome have taken for the *Kingdom of Heavens ſake*, and of which he alſo ſaith, *He that is able to receive it, let him receive it*, Mat. 19. 12. which *Origen* alſo in the primitive Times did, and made himſelf an Eunuch, becauſe there is no Virtue in, no Praiſe for abſtaining from that ſin which one is not able to commit, (tho the but bare freedom from ſo impetuous a Luſt, and ſo troubleſom a Temptation, might be worth all the Pain and Trouble of either a Phyſical Emaſculation, or a Mechanical Eviration,) I ſay, not to adviſe any to make an Eunuch of himſelf, I ſhall in the firſt place, to thoſe that are *Unmarried*, in order to their abſtaining from Fornication, if otherwiſe they are not able to contain themſelves, give that Advice which the Apoſtle St. *Paul* gives in *1 Cor.* 7. 9. and that is, *to marry*. Having before, *v.* 8. acknowledged it good for them, if they did abide as he did; that is, keep themſelves unmarried; notwithſtanding he adds an Advice to marry, if they cannot otherwiſe keep themſelves chaſte: *But* (ſaith he) *if they cannot contain, let them marry; for it is better to marry than to burn.* As if he had ſaid, Tho ſingle Life may in ſome reſpects be

be to be preferred before the married Condition, yet if any find not in themſelves ability and ſtrength to abſtain, and preſerve Chaſtity, let them marry in God's Name; it is infinitely better than ſo to do, and preſerve Conjugal Chaſtity, than by rejecting the uſe of that Remedy, to be inflamed with vehement burning Deſire, and perhaps break out into unnatural Practices. And hence our Church declaring the Cauſes for which Matrimony was ordained, tells us, that *it was ordained* (among other things) *for a remedy againſt ſin, and to avoid Fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſt's Body.* Thus * St. *Ambroſe, Ideo conjugii tibi datum eſt jus, ne in laqueum incidas, & cum alienâ muliere delinquas*; Marriage is allowed you to prevent your falling into a Snare, and committing Fornication. And to this purpoſe is that advice of *Plutarch*, touching young Men, (*de Educ. lib.*) *Danda eſt operâ, ut matrimonio vinciantur, quod eſt tutiſſimum juventutis vinculum*; That care be taken to get them married, as the ſafeſt way to keep them chaſte. Here now for the ſatisfaction of Natural Deſires, and for the prevention of unlawful Practices, here, I ſay, is one Remedy for the Unmarried, ordained by God, approved by man both Chriſtian and Heathen; if they cannot otherwiſe contain, let them marry.

But becauſe neither can all, at leaſt, not at all times, make uſe of this Remedy; and becauſe even this Remedy alone where it is had, is not enough with with ſome to keep them chaſte, I ſhall therefore go on to give you other Directions, and thoſe ſuch as will indifferently concern all, whether married or unmarried.

Secondly, Therefore in order to the flying of Fornication, watch and quench the firſt *Motions* of the Spirit of Impurity within your ſelves; ſuppreſs and ſtifle the firſt Deſires and Thoughts of Uncleanneſs that ariſe in your Hearts. 'Tis eaſier to deal with a ſpark than with a flame, to cruſh an Egg, than kill a Cockatrice: A ſpark, if it get vent to quicken it, will rage to a flame; and the Cockatrice Egg, if it get warmth to hatch it, will break out into a Serpent; give no way to that which will ruine you,

* *De Abrah. Patriarch. l. 1. c. 7.*

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no life to that which will deſtroy you: *Principiis obſta*; keep down the firſt riſings of the Fleſh, ſmother the firſt breathings of Luſt; choak the firſt Imaginations of Uncleanneſs; ſtrangle the firſt deſires of Impurity: Cut the throat of your Luſts in the Infancy of them, or daſh the brains of them againſt the Stones, any way get rid of them, and as ſoon as you can; let not a vain Thought have any lodging in your Boſom, not a carnal Deſire have any abiding in your Breaſt. The beginning of a Temptation is the time to ſhow our greateſt Valour and Vigilance in. And therefore run the Sword of the Spirit to the Heart of Luſt in the very firſt appearance of it. Say to thy ſelf, the Law hath ſaid, *Thou ſhalt not covet*, thou ſhalt not luſt, and ſhall I give way to carnal Deſires, to fleſhly Luſts? I will not do it; avant, be gone away from me, ye vain Thoughts, ye unclean Motions, ye impure Imaginations, I will neither act, nor think of any ſuch thing. If with this Vigilancy you ſhall attend, with this Reſolution oppoſe, with this Courage ſet upon, deſign, and endeavour the deſtruction of Luſt in its firſt motions and apperances, you will, no doubt, have a noble and cheap Victory over it! you will overcome it, and ſubdue it with eaſe and certainty: But give it time, and it will ſoon grow too hard to be over-maſtered by you.

Thirdly, Hold no diſpute againſt any Temptations to Uncleanneſs: To diſpute with it, is the way to be overcome by it, or highly endangered thô it: Arguments againſt it do but inrage it to come upon us with a ſharp point, or the keen edge of a more vigorous Reply. They will leave an ill reliſh upon the Tongue, and a bad ſmack upon the Fancy. Hear the Temptation but ſpeak for it ſelf, and before you are aware, it inſinuates it ſelf into the Boſom of you, and is in your Heart before you can think it got into your Head, with an unſeen Fire, and unſenſible Power, it melts you into ſoftneſs, and diſſolves you into yielding. Good therefore in this caſe is the advice of St. *Auguſtine*: *Contra libidinis impetum apprehende fugam, ſi vis obtinere victoriam.* So St. *Ambroſe*: *Cum aliis vitiis poteſt expectari conflictus, hanc fugite ne approximetis, quia non poteſt aliter melius vinci.* Againſt a Temptation to Uncleanneſs, fight is not ſo good as flight for the obtaining of Victory. He that would conquer Fornication, muſt, (as our Apoſtle ſaith) *flee Fornication*; that is, fly

the Temptation to it, ſtand no diſpute with it, maintain no conteſt againſt it, but wholly throw it off, and lay it aſide; give it no conſideration, but run away from it, as *Joſeph* did from his tempting Miſtreſs. *Non fugatur, niſi fugiatur*; The only way to put it to flight, is to flee away from it. Had our Great Grandmother *Eve* done ſo at the firſt with the Devil's Temptation, had ſhe given no ear to his Words, ſet no eye upon the Fruit, held no diſpute with him, had no conſideration of that, but turned her ſelf, and gone away from him and it, ſhe had not been the Mother of ſo much Sin and Miſery, as ſhe hath been to her Poſterity. In *Gen.* 3. 17. *the ground is curſed*, and *Adam* condemned to eat in *ſorrow of it all the days of his Life*. What's the cauſe? why, becauſe he had *hearkened unto the voice of his Wife*, tempting him to eat of the forbidden Fruit. He ſhould not have hearkened to any Temptation to that, nay, (according to the Septuagints Verſion) he ſhould not have heard any Temptation to it. 'Tis there ὅτι ἤκουσας, *becauſe thou haſt*, not *hearkened*, as we read, but *heard the voice of thy Wife*. In order therefore to the avoiding of this ſin, neither hearken to the Perſwaſion, nor ſo much as hear the voice of Temptation to it, but reject it; and (as *Hercules* did from the Monſters of *Lybia*, that had the faces of beautiful Women, but the Claws and Tails of cruel Serpents) run away from it, by turning your ſelf to ſober Thoughts, or betaking your ſelf to laudable buſineſs; as he ſaid in the Comedy, *Aliquid agam, ne hoc agam*; ſo do you, do ſomething, do any thing that you may not do this; that you may have no leiſure to act, or think of any ſuch thing.

And if you be alone when the Temptation begins its aſſault upon you, abide no longer in that ſolitarineſs, abandon the place, and quit the field, as I may ſay, get into Company forthwith, but that ſuch, as by the gravity of it may awe you into Chaſtity; or by the chearfulneſs of it, may divert your Thoughts, and put the Temptation quite out of your mind. In this caſe we may ſay by the Tempted, as God ſaid by *Adam* before *Eve* was created, (*Gen.* 2. 18.) *It is not good for man to be alone*. Yea, as *Solomon* ſaith, *Eccleſ.* 4. 10. *Wo to him that is alone when he falleth*, viz. into this temptation, if he ſeek not to get other Company to himſelf, to get himſelf into the Company of Men, or however to get God into Company with him-

himself. Indeed to run to Men and God both, is best in such cases, to God for strength against, and to Men for diversion from the Temptation.

Fourthly, Avoid all occasions of Temptation to this sin, all things that may externally provoke to lust, or put in mind of it, instruct, or incourage to it: They are many, and some I shall mention.

1. Avoid Society and Converse with men that are given that way, and especially at times and places, when and where they are to act their filthiness, or but design to do it. Their Actions, their Words, their Gestures have Mischief in them, and are mighty to corrupt. If a Man touch Pitch, he shall be defiled therewith. Ye may sooner hope to converse with Persons that have the Plague, and not be infected by them, than to converse with persons given to lascivious-ness, and escape being corrupted and debauched among them; their evil Words will corrupt your good Manners. Κακοῖς ὁμιλῶν κ) αὐτὸς ἐκεῖνον κακός, saith *Menander*: To converse with those that are naught, is the way for you to become naught your self. For as *Seneca* saith, *Malignas comes, quamvis candido & simplici rubiginem suam affricat*; An ugly-condition'd Companion rubs the Rust of his own Malignity upon him that is otherwise fair-condition'd, and plain-hearted, and infects him with it. With Wolves a man shall become to howl, and with Cripples to halt; such Company, such Companions: But of all ill Companions, lascivious ones are the worst; like People that have the Plague on them, they desire and delight, love and long to draw in others into the same Puddle and Sink of filthiness with themselves, to infect and poison them with the Venom of their own Vice, to debauch and corrupt them into the same lewdness of manners that themselves are guilty of. Therefore as you would avoid the sin of Fornication, so avoid society with Fornicators.

2. Avoid all Communication and Commerce with Women of wanton Carriage and Conversation: No Danger more dangerous than that. Women (however accounted the weaker Vessel) overthrew *Sampson* the strongest, and *Solomon* the wisest, *Mars* and *Jupiter* the highest and strongest of Heathen Gods. Their Arts to seduce are powerful and prevailing; their Temptations subtil and piercing; their Blandishments delicate and melting; their Words are charming, their Looks inchanting, their Kisses killing, their Hairs are Snares to take, their Fingers are Fe-

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ters to hold, and their Glancings are Darts to destroy their Prey; their very niceness, and shiness, and coyness, are inflaming: What then are their direct and downright inticings, courtings, and tempting, but enraging and undoing? And therefore if you preserve your Chrstity, you must avoid such venerous female Society. Prudent and exemplary was the carriage of *Joseph* in this case, as it is set down in *Gen.* 39. 10. when no saying of his wanton tempting Mistress nay, would serve her turn, he then avoided her presence, and *hearkened not unto her, to lie by her, or to be with her*: So must you do, if you mean to escape being ruined by them. Chastity among such persons, is as a Ship among Rocks; the first it touches upon, it splits. Have therefore no unnecessary Commerce with them, no private Talks and Whispers in the Company of others; no close Communications alone by your selves; touch them not with Lip or Hand, as you mean not to be taken and defiled with them; there's Pitch and Birdlime in their Lips and Fingers, and Itch of Amorousness of Skin all over; and ye may as well hope to take Fire in your Bosom, and hug a Flame without being burnt, as to admit a rude Woman within your Embraces, and not be all on fire within with the heat of Lust. (*Omnibus igitur modis lasciva mulieris vitandus occursus est*, D. *Ambros. in Apolog. Dand.*) In a word, neither in presence, nor at distance, by speaking or writing, either make Courtship or Complement to them, or have any Converse, or hold any Correspondence with them, but utterly fly them, and avoid them as Dragons in the Shapes, or rather, as Devils in the Bodies of Women, and with the Tongues and Faces of Virgins: In that shape, as *Beda* fancies, the Old Serpent deceived our first Parents, and with that shape he continues to this day to destroy their Posterity: For as *Solomon* in his Proverbs, *c.* 5. *v.* 3, *&c.* saith, *The lips of a strange Woman drop as a Honey-comb, and her mouth is smoother than Oyl: But her end is bitter as Wormwood, sharp as a two-edged Sword: Her feet go down to Death, her steps take hold of Hell*: Thither at last she goes her self, and thither she sends and carries many more besides her.

To put many things together for brevity sake, avoid the speaking of any wanton Words, and (if possible) the hearing of any spoken; also the reading of any lasci-

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vious Books or Verſes, ſinging, or hearing ſung any filthy, obſcene Ballads and Songs; alſo the beholding of any impure Sights, either of ſhameful Parts, and Actions themſelves, or the Pictures of them; and to be an Actor in, or a Spectator of any wanton Plays or Shows *, Balls or Dances, or other laſcivious Revels, which by the gariſh Dreſſes, amorous Words, and wanton Geſtures uſed therein, do not only inſtruct, but ſtir up to Uncleanneſs. *Cato*, tho a wiſe Man, yet a meer Heathen, would not endure to be a Beholder of ſuch Wantonries in the *Floral* Plays, but rather choſe to avoid the *Theater*. O, theſe things that I have now mentioned, are the great and common Bane of Modeſty, the Ruine of Chaſtity, the Debauch and Corruption of the Manners of all, both Gentry and Commonalty; they are Satan's Artillery which he levels at, and ſhoots againſt, and batters down our Integrity withal; or rather, they are Matches dipt in the Brimſtone of the Fire of Hell, for the enkindling and enflaming us with Luſt, to the conſuming and deſtroying of our Chaſtity. In a word, they are thoſe ſweet Baits with which the Devil baits his Hooks, and takes the precious Souls of men captive; firſt drawing them by thoſe Pleaſures to ſin, and then dragging them, for their ſin, to damnation. Have you beheld an ugly Spider ſpin a fine and curious Web, and take his Prey, and draw it into his Hole, and then devour it? Ye have ſeen an Image of the foul Devils laying theſe pleaſing and delightful Snares, and catching Souls therein, and haling them to Hell, and there deſtroying of them. And if ye like not the end of that Sport, then have nothing to do in the beginning of the Play; as ye would preſerve your Bodies pure from unchaſt Defilements, and both Souls and Bodies ſafe from the Damnation of Hell for being defiled, ſo avoid theſe Occaſions of Provocation to luſt after ſtrange Fleſh, and to commit the ſin of Fornication.

Fifthly, Avoid thoſe Vices, and ſubdue thoſe Paſſions, which inwardly diſpoſe to luſtfulneſs, and incite to ‖ Fornication, ſuch as Pride, Anger, Covetouſneſs, Idleneſs, Curioſity, Drunkenneſs, and Gluttony, for which ſee *Prov.* 23.

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* *Salvian. l.* 6. ‖ *Vid. D.* Patrick's *Paraph. upon the place.*

1. *Pride*, that disposeth a man to think very goodly of himself, that he deserves to be the Object of all Eyes and Hearts, and so that he hath a commanding Power over all Womens Affections, so that he can but ask their good Wills, and have their Consents, as if it were an Honour to be his Whore, and a happiness to them, that they may have the fruition of such an Enjoyment; and this puts him first upon tempting others, and then betrays him to be tempted and overcome by others himself.

And besides, * Lust is observed many times to be the Punishment of a proud Man, to tame the Vanity of his Pride by the Shame and Affronts of Unchastity.

2. Fly *Anger*. The irascible and concupiscible Appetite, or (if you will) Anger and Lust are but the same Affection under several Considerations, and do cohabit and dwell together in the same place, even in the Heart of Man, as our Moralists say. And the same intemperate heat that makes Anger, does enkindle Lust: And therefore that ye may avoid the one, avoid the other; overcome your Anger, that you may not be overcome of Lust, and so commit Fornication.

3. Flee *Covetousness*. *The love of money* (the Apostle tells us) *is the root of all evil*, 1 Tim. 6. 10. of this Evil, no doubt, it is in many the very Root. Of old the Poets described this in their fiction of *Jupiter*'s raining himself into *Danae*'s Lap in a shower of Gold; as meaning thereby to shew what a Power there is in Gold to corrupt Chastity, and that the love of Money is the Root, as of other Vices, so also of this of Fornication. And we see the Practice of it every day, infinite almost every where, being dissolved (thro the love of Money) into a willingness to consent to the Act of Uncleanness, with much less than a shower of Gold rained into their Laps, even with a handful of Gold or Silver, and perhaps a less quantity of either put into their Hands. How many Women do, for love of Money (like *Flora* of old among the *Romans*, or *Thais* among the *Grecians*) prostitute their Bodies to all Comers, that will go to, or give the Price of their Whoredoms! Yea, (which is a shame to speak) how many men are there, that for love of the same, do, as it were, let

* Dr. *Taylor*.

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themſelves out to hire for Stallions to ſatisfie the inordinate Luſts of inſatiable, laſcivious, bruitiſh Wantons! Covetouſneſs then is a mighty Factor of Luſt, and therefore ſubdue that, if you mean not to be ſubdued by this; which are ſo near a-kin, that one word, πλεονεξία, is made uſe of in Scripture to ſignifie both, and as intimating that he that is given to one, may eaſily be drawn into the other; whereupon it follows, that ye muſt fly the one, if you mean not to follow the other; that ye muſt avoid Covetouſneſs, if ye purpoſe to fly Fornication.

4. Fly *Idleneſs*. The Soul of man is a buſie thing, cannot but be doing; it muſt, it will have ſome Employment, and if it have no good, it will have evil. The idle man therefore that finds his Soul nothing of good to imploy it ſelf about, gives it leiſure, and opportunity, and a temptation to let it ſelf looſe unto Vanity, and to give Entertainment unto wanton Imaginations, laſcivious and luſtful Thoughts, upon the firſt, and every occaſion of ſuch thinking.

And again, the Body of man, by the labour of buſineſs and exerciſe, is freed much from the ſuperfluity of thoſe Humours, which are the Fomes and Fuel of Luſt. But where this is wanting, there the ſuperfluity of that naughtineſs is ſo great, as that like a Coal-mine that is fired within it ſelf by the abundance of ſulphureous and bituminous matter immixed with it, it heats and kindles in the Entrails, and rages within the Breaſt and Boſom, and burns throughout the whole Body.

As therefore a man of Buſineſs and Labours is ſeldom much given, if any thing inclined to this ſin, ſo on the other ſide it is obſerved, that no eaſie, healthful, and idle perſon ever was chaſt, if he could be tempted. For Luſt, (as a * learned Biſhop once ſaid) uſually creeps in at thoſe emptineſſes where the Soul is unimployed, and the Body at eaſe. And the witty Epigrammatiſt well obſerved this Saying:

Quæritur Ægyſthus quare ſit factus adulter,
In promptu cauſa eſt, deſidioſus erat.

* *Dr.* Taylor's *Holy Living, p.* 96.

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Wherein he gives the Idleneſs of *Ægyſthus* to be the cauſe of his being an Adulterer: And above all Idleneſs, the Idleneſs of the Bed and Couch is moſt pernicious; the ſoft Bed is the ſource of unclean Thoughts, and the Mother of wanton Deſires. The time when *David* fell a luſting after *Bathſheba*, ſeems to have been ſuch an idle time as this with him; it was an Eventide, after he had been lolling on his Bed, and was riſen thence, and was walking on the Roof of his Houſe, 1 *Sam.* 11. 2. Idleneſs we ſee, eſpecially of the Bed, diſpoſes to laſciviouſneſs, and is an Enemy to Chaſtity; for as the Poet ſaid,

Otia ſi tollas, periêre Cupidinis artes.

Take away Idleneſs, and all *Cupid's* Arts and Darts loſe their Efficacy and Force; Diſpoſitions to Uncleanneſs waſt away, and Temptations to it are ineffective: And therefore as you would not be given to Laſciviouſneſs, be not given unto Idleneſs, but fill up your time with ſevere and uſeful Employment of both Mind and Body in concerning Buſineſs, and ſignificant Labour, and follow that as ye would *flee Fornication.*

5. Flee *Curioſity*; that eſpecially which lies in the Eye, Ἐκ τῦ ὁρᾶν τὸ ἐρᾶν, from looking comes luſting, was an old Etymological Obſervation. *Oculis excitatur libido*, the Eye is a great inflamer of Luſt. Ὡς ἴδον, ὡς ἐμάνλων! *Ut vidi, ut perii, ut me malus abſtulit error!* So the *Greek* and *Latin* Eclogiſts; As ſoon as I began to look, I began to luſt, and to be inflamed with filthy Deſires; to be mad on her I had ſeen. In *Mat.* 5. 28. firſt comes *looking* on a Woman, and then *luſting* after, and then *committing Adultery* already with her in his Heart. So in 2 *Pet.* 2. 14. we read of *Eyes full of Adultery*: There, at the Eye ſin begins. **Feneſtra oculus eſt*, the Eye is the Window by which Luſt finds entrance into the Heart. *Joſeph's* Miſtreſs firſt caſt her Eye upon *Joſeph*, and then ſhe ſaid, *Lie with me*, Gen. 39. 7. Firſt ſhe looked, and then ſhe luſted.

And therefore if you would avoid this ſin of Fornication, ſtop that paſſage of it eſpecially, that of the Window,

* *St. Ambroſ.*

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that of the Eye. * *Cave ne per feneſtram introeat amor, libido penetret*; Take heed Luſt get not into your Heart by the Window of your Eye. *Non vis amore capi, noli in ſpeciem mulieris intendere*; Would you not be taken by, then do not look upon a Woman; take heed of curious eyeing and viewing of her, ſo as to conſider her Beauty, and ſtudy her Perfections; gaze not upon her, you may as well face a *Baſiliſk* as her: But above all, take heed of prying into, or looking upon any naked part of her more than what is ſeemly, and civil to behold. Eye no ſecret part of her, whether purpoſely diſcovered, or accidentally unbared. Remember what a miſchief *David* got by ſuch a caſual Look; *From the roof of his houſe he ſaw a Woman waſhing her ſelf*, and then no way, but he muſt have her to lie with him, 1 *Sam.* 11. 2, 4. Do therefore as holy *Job* did, *Job* 31. 1. and *make a Covenant with your Eyes*; that's the way neither to look, or think on Maid or Wife ſo as to luſt after her, and ſo one proper Expedient for the flying of Fornication.

6. Flee *Drunkenneſs*: This is an Apoſtolical Advice, *Be not drunk with Wine*, (ſo our Apoſtle, *Eph.* 5. 18.) *for therein is exceſs*, ἀσωτία, as if he had ſaid, Thence ſprings all manner of lewdneſs and filthineſs, it debauches to all manner of laſciviouſneſs and lewdneſs. ‖ *Oculis excitatur libido, ſed ebrietate ſuccenditur*; The Eye ſtirs up Luſt, but Drunkenneſs ſets it on fire. * *Proximus à Libero patre ad inconceſſam Venerem gradus eſt*; There is but one ſtep from exceſſive Wine to unlawful Luſt. Drunkards and Whoremaſters go together; and 'tis rare who is one, is not the other. *Vino accenditur libido, ebrietate inflammatur*, ſaid *Eric. Putecinus*, Wine kindles Luſt, Drunkenneſs inflames it. Immoderate Wine puts the Body into exceſſive heat, and the exceſs of that heat inrages it with untamed Luſt: And therefore wittily (to note thus much unto us) did the ancient Poets match *Vulcan* and *Venus*, i. e. Heat and Luſt together. *Lot*'s Daughters made their Father drunk with Wine, and the next news you hear of him, is, That in his Drunkenneſs he lay with, and committed Inceſt with his own Daughter, (*Gen.* 19. 33. &c.) *Et quem Sodoma non vicerat, vina vicerunt*, D. *Hier. ad Ocean.*

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* *St. Ambroſ.* ‖ *Ibid.* * *Valer. Maximus.*

Solomon

Solomon diſſwading from the love of Wine, by reaſon of the miſchiefs of Drunkenneſs, amongſt other miſchiefs named to diſſwade therefrom, mentions this as one, that it would incline to Fornication: *Thine Eyes*, ſaith he, *Prov.* 23. 33. *ſhall behold ſtrange Women*; as if he had ſaid, 'Twill ſet thee a working, and luſting after ſtrange Women. And every days experience doth ſo confirm this, that I ſpare further labour to prove it; only mentioning to you one Example, which I chiefly chooſe to ſpeak of, becauſe it is ſo notorius: It is recorded by St. *Auguſtine* in his 33 *Serm. ad Fr.* in *Er.* of the Son of one *Cyril*, a noble Citizen of *Hippo*, who had a Son whom he loved even above his Maker, not contradicting him in any Deſire, nor correcting him for any Fault. This riotous youngſter, not content to roar it abroad, and ſpend his Father's Eſtate, comes home drunk, and (now mark and remember all, eſpecially fondly indulgent Parents) he villanouſly raviſhed his own Mother big with Child; one of his Siſters he endeavoured to deflower, two of them he wounded that they died; and for his Father, him he killed outright. A terrible Example to all Drunkards, and enough ſure to wound any Heart that is not cauterized, to a ſerious abomination of ſo exceedingly ſinful a ſin as Drunkenneſs is. Avoid Drunkenneſs therefore, if you would not be guilty of Whoredom; and follow not that, as ye would flee Fornication.

Laſtly, Flee *Gluttony*. Gluttony and Drunkenneſs were ancient Companions, and grow too much to be again ſo in theſe days: And well might they go ſo, inaſmuch as the one as well as the other, is an incentive to laſciviouſneſs. *Jeſurun waxed fat and kicked*, that is, waxed wanton upon his high feeding, *Deut.* 35. 15. it is a Metaphor taken from fat wanton Horſes. So *Jer.* 5. 8. *They were as fed Horſes in the morning: every one neighed after his Neighbours Wife.* High feeding is a great Incendiary unto hot luſting; it fills the Body with ſuperfluous Nutriment, Spirits, and Moiſture, which are the fuel of Luſt. Whence St. *Hieron.* ſaith, *Difficile inter Epulas ſervatur pudicitia*: And St. *Bernard*, *Periclitatur caſtitas in deliciis*: It is a hard thing to feed high, and keep chaſtity, which is in great danger by the delicateſt fare. For as *Ericius Putecinus* ſaith, *Paſcitur libido convitiis, nutritur deliciis*; Luſt is fed with Feaſts, and nouriſhed with Dainties. In *Gen.* 32. 6. it is ſaid

ſaid of the *Iſraelites*, that *they ſate down to eat, and to drink, and roſe up to play*, i. e. to play the Wantons, to play the Whoremaſters, to commit Fornication, and to act unnatural Uncleanneſſes, as were uſual for Idol-worſhippers to commit, and act at, and after their Idol-feaſts. They did ſo then, and they do not much otherwiſe now; they eat, and drink, and riſe up to play, and too much of their Play is of this kind, even playing the Whores and Whoremaſters, and committing filthineſs one with another. And therefore if you would not be given to Luſt, be not given to Gluttony; avoid not only the uſe of all ſalacious Food, and luſtful Meat, but all inordinate, exceſſive, intemperate feeding on any Meat. *Nunquam vidi continentem, quem non vidi abſtinentem*; He is never continent, that hath not been abſtinent. And therefore follow not Gluttony, if ye would flee Fornication. And thus much for my fifth Direction.

Sixthly, Exerciſe Mortifications upon your Body, in order to the ſubduing of your Fleſh: This is an old, and approved Remedy, the ſucceſs whereof, upon trial, hath worthily been recommended to Poſterity.

Uſe *frequent Faſtings*, not from ſome kind of Food only, but from all, either Meat or Drink, and thoſe of ſome ſtrength and continuance, and that not when we are unable to eat, but are deſirous of Meat, like the Faſts we read of kept by the Saints in the Scripture, which were continued for ſome days, in which they did neither eat nor drink, that is, not until Night, and that which they took then, was very little, and of mean quality, a bit of Bread, courſe Bread, and a draught of Water, tho' ſome, I ſuppoſe, did even forbear from that too, neither eating Bread, nor drinking Water. This is a way that will bring the Body low enough in time, and humble the Fleſh, and quench Luſt. *Sine Cerere & Libero friget Venus*, ſo the *Comædian* obſerved, Take away Diet and Drink, the Fuel of Luſt, and the Heat of it will abate, and the Fire of it goeth out.

But becauſe the Body cannot be maintained either in Health or Life without ſome Food, and ſo there is a neceſſity of eating, let your ordinary and conſtant feeding be for the quantity of it, very ſparing, and for the quality of it, mean and courſe; no matter how unpleaſant, ſo it be not unhealthful. *Sumenda ſunt alimenta tanquam medicamenta*;

cuments; We muſt in this caſe take Meat like Medicines, as St. *Auguſtine* ſaid; no more than needs muſt to keep us alive, and preſerve us in health. * *Sufficit ut comeſtabilia ſint non concupiſcibilia*; 'Tis enough, that what we eat be wholſom, tho' it be not toothſom. Thus by often forbearances to eat at all, and a conſtant thin Diet, little and mean when we eat, we ſhall ſtarve Luſt, and ſubdue our Fleſh, and bring that Enemy of ours, (like a Town pined out with a long Siege) to our own terms. And that none may think this Preſcription unpracticable, this was the way of *Eremitical* Living in former Ages, whereof infinite Inſtances, beſides that of *Antonius* the Inſtitutor of that kind of life, might be given, if it would not ſwell this part too much.

And if yet the ſtubborn Rebel Luſt lift up his head, and make oppoſition, then uſe ſome ſharpneſs to him, handle him with ſeverity, put him to pain, cauſe him to feel ſmart; either by long lyings on the ground, or by praying in painful Poſtures, as on hard ſtones with bare Knees and extended Arms; or elſe by wearing Sackcloth, or Hair-ſhirts upon their Fleſh, or by inflicting of heavy ſtripes on the Body with the Rod, or Whip, or the like.

This is a Courſe which St. *Paul* is ſaid to take with himſelf; and indeed ſo ſaith he himſelf in 1 *Cor.* 9. 27. *I keep under my body, and bring it into ſubjection*; the *Greek* is, ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, I ſtrike my Body, and get it under me; ſtrike it, and that with ſeverity, like as a Cuffer ſtrikes his Adverſary, till I make it black and blew again; yea, till I wound it ſo, that the Wounds do rot again, as our Criticks deſcant on the Text: ᵃ One for this end tumbled himſelf among Thorns; ᵇ Another burned his Face and Hands: ᶜ A third ran ſharp prickles up his Fingers between the fleſh and the nails. And it were a thouſand times better that we did by any, tho' never ſo afflicting a Courſe, ſubdue our Fleſh, conquer our Luſt, and preſerve our Chaſtity, than that we did pamper our Bodies, yield to our Luſt, and

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* *S. Bernard.* ᵃ *S. Benedictus.* ᵇ *S. Martinianus.* ᶜ *S. Johannes cognomento Bonus.*

commit

commit Fornication, and for ſuch commiſſion to be condemned to lie under Satan's laſh for ever in Hell, to be torn and tormented with his fiery Whips, and flaming Scourges to all Eternity. Better forbear any thing, do any thing, ſuffer any thing to avoid this ſin, than for not avoiding it now, go to Hell hereafter, and lie, and live, or rather die in Torments for it for evermore. And thus much for my ſixth Direction.

Seventhly, Meditate upon ſuch things as may by the Conſideration of them, be apt to withhold you from the Commiſſion of that ſin. Want of due Conſideration is in many the Cauſe of this, and many other ſinful Commiſſions. To preſerve you therefore from committing this ſin, meditate and conſider: You may ask, What? and I ſhall anſwer, that there be many things to be thought of, in order to this end, and ſome of the chiefeſt I will offer to your Conſideration.

Firſt, Call to mind and conſider of the *Falls of others* that have miſcarried in this way; as of *Sampſon*, and *David*, and *Solomon*, men famous in their Generation, for Strength, Valour, Wiſdom, and ſee to what weakneſs of Body, and poorneſs of Spirit, and fooliſhneſs of Mind they were brought to by this ſin, and be afraid of that which was too hard for them; avoid that which was the overthrow of them. *Optimum eſt alienâ frui inſaniâ*; It is a fine thing to get good by others hurt, to learn wiſdom from other mens folly, to grow careful for our own ſtandings by the conſideration of other mens fallings; let us make this uſe of their Examples, and get this good by their harms, to fly that thro which they fell: Let us look upon their falls, as ſo many Beacons ſet up upon Rocks in the Sea, as ſo many Marks of Cautions for us to avoid that ſin which was their overthrow: And let us not add to the Triumphs of ſin, nor to the Trophies of Luſt, and be made ſuch Spectacles for others to look on and loath, as others have made themſelves to be to us.

Secondly, Conſider and meditate upon the *Conſtancy of others* that have held out unconquered by this Luſt, notwithſtanding their Temptations to it. The moſt notable one that we can mention, is that of *Joſeph*, recorded in

Gen. 39.7, to 13. *He was tempted* to it by his Mistress, who had some Power to command him, and many ways to oblige him, yet he *consented not. He was tempted to it*, not by Looks and Glances, Hints and Intimations, (any of which were enough with too many in these our days, to draw them to it) but with downright words, she plainly and boldly said to him, *Lie with me*; and *yet he consented not. He was tempted to it* by her, not once or twice only, (for tryal of him, as might be thought) but many times, to shew she was in earnest; she was often at it with him, tempting him, she spake to *Joseph* day by day, and yet *he consented not. He was tempted to it* by her, not at unseasonable times only, while Company was at home, whereby they might be discovered and descryed, but at a time of greatest seasonableness and opportunity, when he might act the thing with greatest secrecy and security, when he had business to do within the House, and *there was none of the men of the house there within*; and *yet he consented not. He was tempted to it* by her, not only by winning Speech, but by enforcing Action; she not only used Speech to him, but laid hand on him, she caught him by his Garment, saying, *Lie with me*, and *yet he consented not.* Here's a noble Example of Constancy and Chastity, as well worthy of our Imitation, as deserving our Admiration. Let this be ever in our Memories and Minds, whenever our Chastity is assaulted, and indangered by any such Temptation. Not much unlike was that which St. *Hierome* reports of a Son of a *King of Nicomedia*, who being tempted upon Flowers, and a perfumed Bed whereon he was tied, by an impure Curtesan with all the Arts, and Circumstances of Luxury, lest the ease of his posture should abuse him to a yielding to her Temptations, bit off his Tongue, and spit it in her Face. If such noble Examples as these be made familiar to your mind by frequent Meditation on them, they will come in as Auxiliaries upon occasion, to help you toward the Victory over every Temptation that may be offered to you to commit Fornication.

Thirdly, Consider of, and meditate, *What that thing is*, whose Enjoyment is so lusted after; and how lovely soever it appear; to the Eye, there is enough in it, if well considered of, to make it loathsom to the mind. I will give

give you this Conſideration in the Senſe of St. *Chryſoſtom*'s Words: Saith he, 'When thou ſeeſt a fair Woman that 'hath a twinkling Eye, and a ſmiling Face, a Look plea-'ſant, attractive and amiable, ſuch as putteth thy Heart 'into a heat, and ſets thy Deſires all on fire, think with 'thy ſelf, that that thing which ſo raviſheth thee, is no-'thing elſe but Earth; and that the fire wherewith thou 'art burned, is nothing elſe but Dung; and then the heat 'of thy fury will be aſſwaged. Unmask her of the skin 'of her Face, and look under, or within that, and thou 'ſhalt ſee all the vileneſs of that goodly ſhew. Gaze not 'with the Eye of thy Body upon the out-ſide of her, but 'pierce with the Eye of thy Mind upon that which is 'within, and what elſe ſhalt thou ſee there, but Bones, 'Sinews, and Veins? And yet is not this enough? Remem-ber that Beauty changeth, groweth old, and withereth; that the quickneſs of the Eyes wax dim and dead, that the Cheeks grow hollow, and all that fair Flower paſſeth away. See what that is, that, as it were, maketh a Beaſt of thee: It is Aſhes, Duſt, and Filth that thou art burn-ed with. For of this Beauty which thou ſeeſt, what is it but Snot, Spittle, corrupt Blood, and the juyce of rotten Nouriſhment? What cometh there elſe out of the Ears, Eyes, Noſe or Mouth? And if theſe Vacuations, and or-dinary Defluxions of Excrements ſhall ceaſe, and the Breaſt, Liver, and Brain ceaſe to be purged that way, all this goodly ſhew declineth, and goes to decay; the Skin ſhri-vels, and the Eyes ſink down into the Head. Whereupon if thou conſider what is in the bottom of theſe goodly Eyes, what is within that fair and ſtraight Noſe, what within the Mouth, and under the Cheeks, thou wilt con-feſs, that this ſo amiable a Body is nothing elſe but a whited Sepulchre, wherein all is full of filthineſs, and of rottenneſs, and of ſtink. He therefore that is ſo taken with the outward Beauty, that upon ſight of a fair Wo-man, he becomes fond, and is like a Body without a Soul, would he but conſider that which ſo tranſporteth him, he would find the foulneſs of it to be ſuch indeed, as he would not endure another ſhould name to him in word. Many, as fair as ſhe, when once dead, within a few hours ſtink, and rot, and are the Food of Lice and Worms. Therefore bethink with thy ſelf a while, when thou art under Temptation to Uncleanneſs, what a buſineſs that

Beauty is, which thou ſo doateſt upon, and the conſideration thereof, will very much allay thy heat, and cool thy deſire, and even daſh thee out of Countenance. For there is nothing certainly that ſo much maſtereth the deſire of the Fleſh, as to think what that which one loveth, is, after once it be dead. And the Experience hereof, we have in that *Hermit*, who underſtanding that a Woman, whom he was too too much enamoured on, was dead, went by night to her Grave, and having opened it, with the lap of his Mantle wiped away ſome of the filth of the dead Corps, being half rotten, and when afterwards he found himſelf pricked with any unlawful deſires, he laid abroad his foul and ſtinking Mantle, he ſaid thus to himſelf; *Go to now, ſee what it is that thou doſt deſire, and take thy fill of it.* By which means his Heart was cooled, his Deſire damped, and his Luſt quenched. And no doubt but this Conſideration will be found again (what it hath proved heretofore) to thoſe that ſhall make trial of it, very ſignificant towards the enabling any ſo conſidering Perſon to keep the Apoſtolical Precept, and to *flee Fornication.*

Fourthly, Conſider that you cannot act this ſin, but there will be *Eyes* upon you.

1. *The Eye of God* is upon you: The Eye of the All-ſeeing and Almighty, the Eye of the moſt holy, and moſt juſt God is ever upon you; and if you ſhall commit Fornication at any time, you cannot commit it any where, but in his Preſence. Should you aſcend up into Heaven, he is there; ſhould you make your Bed in Hell, behold, he is there; ſhould you take the wings of the morning, and flee to the uttermoſt parts of the Sea, even there will his Eye be upon you to behold you; ſhould you ſay, *ſurely the darkneſs ſhall cover us, even the night ſhall be light about you. Yea, the darkneſs hideth not from God, but the Night ſhineth as the Day, the darkneſs and light are both alike to him,* (as it is ſaid, *Pſal.* 139. 8, 9. 10, 11, 12. *The Eyes of the Lord are in every place*, as *Solomon* tells us, *Prov.* 15. 3.) *beholding the evil and the good*; no poſſibility of eſcaping his ſight, if ye ſhould attempt the committing of any ſuch fact. And who that hath ſeriouſly conſidered of this, could ever have the confidence to do any ſuch thing? Would he not be afraid to act ſuch filthineſs in the ſight of

of that great God that is mighty and terrible? to uncover the nakedneſs of his Body in the preſence of that holy God, in whoſe preſence the Seraphims cover their Faces? Sure he would.

In a Fury, or in a Frolick, or for ſome politick purpoſe, ſuch a like thing as this may be acted in the preſence of a man; as it once happened in *Alexandria*, where a *Tarlaquin* tranſported with beaſtly fury, ran at a Woman as ſhe came out of the Stove, laid hold of her, threw her on the ground, and notwithſtanding all the reſiſtance ſhe made, had carnal knowledge of her in the preſence of many Spectators. And ſo we read in 2 *Sam.* 16. 22. how to make the breach irreparable between *Abſolom* and his Father *David*; *Abſolom ſpread a tent upon the top of the Houſe, and went in unto his Father's Concubines in the ſight of all Iſrael.* The like Wickedneſs hath been ſaid in theſe days of impudent ſinning to have been committed in the light of the Day, and in the ſight of men, and upon the top of an houſe, even in *England*, that no Age or Place might outdo the preſent for abominable Wickedneſs, and for ſhameleſs Debauch.

Yet generally in men that have not utterly defaced all the common Notices of God, which Nature's hand hath written in the Heart of man, ſecrecy for time, and for place, is ſought out for the acting of this ſin, and the greateſt care imaginable is taken, that no Eye may ſee, that no Ear may hear, that no Perſon may know: It will not be acted in the view, even of thoſe Pimps and Privadoe's, who are the moſt inſtrumental to bring the Actors of it together.

Now ſurely, if the Eye of man be not to be endured in the commiſſion of this ſin, much leſs ſhould any be able to endure the Eye of God upon him whilſt he commits this ſin. To think then that it is impoſſible to act it in any place, but where the Eye of God muſt look full and broad upon you, whilſt you are in the Act, muſt needs be an amazing, and a terrifying Conſideration, enough to ſtop and hinder you from the doing of any ſo abominable thing, and which God ſo hates.

And indeed the experience of this Conſideration's effectualneſs, I have heard made by one, who being wearied with the Sollicitations of a tempting *Dalilah*, at laſt conſented to the Act, provided it might be committed where

they might not be seen. Whereupon being brought into one room, he alledged they might be seen from this place, and in another, that they might be seen in that place; and still found some exception upon that account; but at last being brought into such a place where could be no reason for such Plea, yet he alledged, that it was not so secret, but that the Eye of God would be upon them even there, and that unless his Eye too, as well as all others, could be shut out, he durst not do it; by which means he preserved his Integrity from violation. So effectual is this Consideration towards the preventing of the Commission of this sin.

And therefore St. *Ambrose* was pleased himself to take notice of it: *Putas te solum esse cum fornicaris, & non recordâris, quia oculi Domini vident orbem terrarum?* Do you think you are alone, all in secret, when you are committing Fornication? And do you not call to mind, and remember, that the Eyes of the Lord have this World, and all the things contained therein, within the view and prospect of them? Which is, as if he had said, to remember, and consider that the Eye of God will be upon you in the commission, is enough to perswade you to fly Fornication. O, remember therefore, if ever you be under Temptation to this sin, that ye cannot do it but in the sight of God; and that Thought will, no doubt, be mightily prevailing with you to forbear so sinful an Act; you will not dare to do such filthiness in the sight of his divine Purity; you will not be so impudent as to put so high an Affront upon his sacred Majesty, as to act Whoredom in his presence.

2. Beside the Eye of God upon you, who is to be your Judge, you have also the *presence of Satan* with you, who does mean to be your Accuser. The Devil is Pimp Paramount to the World, not a piece of filthiness is committed, not an act of Fornication done in it, but he is as one at it by his Enticements and Pimperies helping to it. *Ipse suggerit & ministrat fomenta luxuriæ*; He finds and furnishes with fuel for Lust. And as he knows all ye do now, so he will tell all ye have done hereafter, both where, and when, and with whom, and how oft ye have committed that sin. As therefore you would not have him accuse you of it hereafter, so dread to commit it in his presence here. As he now tempts you to it, so he will be

be with you at the doing of it, and afterwards accuse you for it.

3. Even the *Angels of God*, who loath to behold you in it, yet do, and will take so much notice of you at it, as that they will be Witnesses against you, when you shall come to be judged for it: They will with Grief and Detestation declare, how that, whereas they were deputed to guard you from Temptation, you refused to hearken to their Perswadings of you to the contrary; and by the nastiness and filthiness of your Conversation, drave them to forsake their Station, and relinquish their Charge, and leave you to your selves, to be made a Slave to Satan and Lust, and to commit Fornication.

4. Besides the Eyes of all without you, there is *the Eye of your Conscience* within you, which will also be one day a thousand Witnesses against you. The Apprehension of which, were there nothing else, were enough to deterr from so foul a fact. Your own Conscience, without other Accuser, Witness, or Judge, will accuse, convict, and condemn you: Nay more, it will not only be Accuser, Witness, and Judge, but Executioner too. O, how it will lash and scourge you both now and hereafter! the gripings of it for present, are very terrible, but the gnawings of it for future, will be intollerable. It makes a Hell of your Heart here, and will be another Hell to your Heart in the midst of Hell hereafter; for there the Worm doth no more die, than the Fire is quenched. This the purblind *Heathens* were sensible of, and represented under the Mythological Fictions of the Livers of *Titius* and *Prometheus*, continually gnawed upon, and eaten up, yet without consumption thereof, by an Eagle and Vultur. *Scelerati, conscientiâ obstrepente, condormire non possunt, agitant eos furiæ*, saith *Philotas* in *Curtius*; Wicked Men cannot sleep in quiet for their Conscience, which haunts and terrifies them like Furies. In consideration whereof, doubtless it was, that *Pythagoras* gave that good and wise Counsel of his,

——πρήξης δ' αἰσχρόν ποτε, μήτε μετ' ἄλλου
Μήτ' ἰδίη: πάντων δὲ μάλις' αἰσχύνεο σαυτόν.

That no man should commit any filthiness either with another, or alone by himself; and that above all others, he

he should stand in awe of himself; that is, dread and fear his own Conscience, which will be privy to all you do, ὢν τοῦς ἄλλους λήσης, (as *Isocrates* observes) how privately soever you act your Wickedness, and out of the Eye and Knowledge of others. No more running away from Conscience, than from God, which indeed with *Menander*, is βοτοῖς ἅπασι Θεὸς, a kind of God to all men; that is, Gods Viceroy and Deputy, as it were, placed by him in, and over men, to see and censure, correct and condemn men for their Vices and Wickedness. Having then Eyes, such, and so many, as well within you, as without you, all upon you in every act of filthiness you commit, how can you, if you but take it into any Consideration, be able to do a thing of so much loathsomness in the sight and presence, in the view and beholding of so many, and those such Eyes! Think but of this, and think of it well, and by the thought of it, with the Concurrence of God's Grace, you will be able to overcome all Temptations to Lust, and to *flee Fornication.*

Fifthly, Consider of, and meditate upon *what is behind.* Let the *last Things* come into your Thoughts, when you are under any Temptation to sin, and especially to the sin of Uncleanness of any sort; and the thought of them will be mightily conducing towards your preservation from that, or any other sin. What are they? Why, they are four, *Death*, *Judgment*, *Heaven*, and *Hell*; and the serious Thought of any one of these, is enough to give a stop to the Course of any Sinner in the height of his most eager Pursuit and Career to sin.

Fornicator, Adulterer, unclean person of any sort, *Death* is behind. Thou caust not live for ever here, thou must die; and die thou mayst thou knowest not how soon, even in the very act of thy Uncleanness thou mayst expire, and be cut off; and, O how dismal would thy Condition be, if that should befall thee! What can befall a man more woful and dreadful, than to be catcht, and cut off by Death in the very Act of sin? And yet how many have been so surprized, and seized upon, taken and carried away by Death! And what hath befaln any, may justly be feared by all. Remember thy end therefore, and be afraid of such an end as this, to be cut off at once both for sin, and in sin; and this will much conduce to a making thee

thee fearful to commit this, or any other ſin.

But, *ſecondly*, not Death only, but *Judgment* alſo is behind. Thou Adulterer, Fornicator, unclean Perſon, thou muſt not only die, but be judged too for thy filthineſs and uncleanneſs after Death: For *Whoremongers and Adulterers God will judge*, Heb. 13. 4. Death will not ſo hit thee as to make an end of thee; it will but ſeize on thee like a Serjeant, and impriſon thee until the general Goal-delivery at the end of the World, and then it will bring thee forth to Tryal, and ſo, and in ſuch a caſe as it found thee, it will bring thee forth to the great Tribunal, and preſent thee to be judged by the great God, and righteous Judge of quick and dead, in the ſight of Men and Angels. Who would not tremble, and be amazed to think of it, that he ſhould be brought forth, and made appear in ſuch an Aſſembly as will be at that great Aſſize at the end of the World, in that Condition that he is in, when he is in the act of his lewdneſs, and in all the Circumſtances of his filthineſs? O, think of it, that in ſuch condition you may be brought into that Aſſembly, and cannot poſſibly be aſſured, but that in that Condition you ſhall be brought into it: And ſuch a Thought, if well ruminated upon, may be highly conducible to the prevailing with men to *flee Fornication*.

Yet, *thirdly*, there's *Heaven behind*. And, Oh, what have I ſaid, when I ſaid Heaven! Why, I ſaid a Place, and a State of Pleaſure, Joy, Glory, and Happineſs beyond all that the World hath, or ever had, or was ſo much as ſaid, or thought, fancied, or imagined by any man in it: As it is written in 1 *Cor.* 2. 9. *Eye hath not ſeen, nor Ear heard, neither hath it enired into the Heart of man, the things which God hath prepared for them that love him.* The Poets *Elyſian Fields*, the Garden of *Aloadine*, the Paradiſe of *Mahomet*, are, yea, the *Eden* of God in this World was nothing to it. The ſumm of it is full enjoyment of higheſt Bleſſedneſs, without interruption or abatement, to all Eternity. But who is this for? Why, for the Godly, and amongſt them, for thoſe that poſſeſs their Veſſel unto Sanctification, and in Honour, that defile not themſelves with Women: For *neither Fornicators, nor Adulterers, nor Idolaters, nor effeminate Perſons, nor Abuſers of themſelves with Mankind, ſhall inherit the Kingdom of God*, 1 Cor. 6. 9, 10. And therefore think of this, when

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at any time you are tempted to Uncleanneſs, and ſay, Shall I, for the love of a Whore, loſe my Heaven? loſe my Happineſs? Can the pleaſure of all the Beauties in the World (had I the Enjoyment of them all) countervail the loſs of Heaven? Is not one days fruition of Heavens Joys, beyond a Year, yea, a life ſpent it bruitiſh Pleaſures? If ye would but remember, and ſhew your ſelves men, and act according to right reaſon, you would conclude Heaven too good to be forfeited upon ſo ſilly a Conſideration as the Pleaſure which Bruits have one with another; and ſo would by that Conſideration, be mightily fortified againſt the Temptations, which you may be aſſaulted with to uncleanneſs, and much enabled to abſtain from all the ſins of the fleſh, and to flee Fornication.

Laſtly, There is *Hell* behind. O, what is that! Why, a Place and State of perfect Miſery, where is an utter deprivation of all Comfort, and an exquiſite infliction of bittereſt Torment; where is weeping, and wailing, and gnaſhing of Teeth; where the Worm dieth not, and the Fire is not quenched; where the damned are implunged into a Lake of Fire and Brimſtone that burneth to Eternity, for ever living in the Extremities of the moſt dolorous and tormenting Pains. And who are to be turned into this? Why, the Wicked, and amongſt the reſt, Fornicators, Adulterers, and ſuch like Defilers of the Image of God, and Members of Chriſt, and Temple of the Holy Ghoſt. There in that Lake that burns with Fire and Brimſtone, is their part ſet out to be. (*Rev.* 21. 7.) And this ſhall they have at Gods hand for their Wickedneſs, that they ſhall lie down in Sorrow, and burn in the Sparks of their own kindling for evermore. Now certainly if this were well thought of, and conſidered by any man that were under Temptation to uncleanneſs, he would never be ſo far overcome with the Luſt, ſo as to commit the ſin. What? ſhall I go to Hell for a Whore? Have I a mind to be damned for a Doxie? Shall I plunge my ſelf into Fire and Brimſtone, there to lie and burn, and roar to all Eternity, for the little, ſhort, naſty Pleaſure, which is had in the Embraces of a Strumpet? Thus, thus at any time when you come under the Temptations of Luſt, call to mind, and meditate a while upon this, and all the other three laſt things, *Death*, and *Judgment*, and *Heaven*, and you will (by Gods Grace) be ſo wrought on in that Meditation

ditation and Consideration, that you will both fly the Acts, and detest the Thought of any such thing, and abstain from all appearance of that evil.

Sixthly, Consider and meditate upon the *Purity*, *Passion*, and *Love* of Christ: There is Argument in all to perswade to Continency and Chastity.

It was a life of *Purity* that Christ led; there was not the least Unchastity either acted, syllabled, or imagined, done, said, or thought by him. And his Life is that great Exemplar which we are to copy out in our Conversation. *He that saith he abideth in him, ought himself to walk as he walked.* When therefore you are at any time under Temptation to this sin, thus say with, and to your selves, And is this to be Partaker of Christ's Holiness? Is this to be conformable to Christ's Purity? Did he ever any thing of, or like to this kind of acting? Was he either a Deflowerer of Maids, or a Corrupter of Wives? an Actor of, or a Tempter to Uncleanness? Where read ye any thing of his gallanting it to Ladies? or so much as amorous courting, or be-complementing of Women? To think then how unsuitable such acting is unto the Conversation of Christ, and how disagreeing with his Purity all manner of filthiness is, may be one good Consideration to restrain us from all Impurity, and to perswade to retain our Chastity.

Again, Bitter was the *Passion* that Christ suffered; Scoffs and Scorns, Staves and Whips, Nails and Thorns; in one word, the Cross; the ignominious, cruel, and accursed Death on that, he endured. But what was all this for? Why to redeem us from the guilt of sin, that we might not be damned after our Repentance, for what had passed before our repenting; and not that only, but to redeem us also from the filth of sin, that being made whole by his Stripes, we should sin no more. So the Apostle expressly, *He gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People zealous of good Works*, Tit. 3. 14. And now did Christ suffer for all, and so for this sin of ours, and shall we again do that that he suffered for? Shall we bring upon our selves that Guilt and Filth which he shed his precious Blood to cleanse us from? How shall we not only render his Passion fruitless, and in vain, as to any good to our selves by it, but also shew our selves most unworthy, and in-

ingrateful towards him in crucifying him afresh, and putting him over again unto an open Shame, and trampling his Blood even under our Feet, as an insignificant thing. When therefore we are under any Temptation to this sin, to think a while calmly and cooly with our selves, if we can get but so much time to think thus; This that I am a going to act, is that which brought Jesus to his Death; that which God was so much angred with, that he was no way to be appeased for it, but by the Death of his Son: This is that that Jesus died to redeem me from, that I might not act it, but preserving my Vessel in Sanctification and Honour, and shall I be so wicked, and so unworthy, as notwithstanding all this, to act it? Thus to meditate on his Passion, might be a means so to crucifie our Lust, mortifie our Flesh, and subdue our Passions, that we should remain in our Integrity, and persevere in our Chastity, abhor, and flee from Fornication.

Lastly, Infinite was the *Love* of Christ that brought him, being so pure in Life, to undergo such a Passion at his Death; and to undergo it not for any Offence of his own, but all for love of us, to save us from our sins, to redeem us from our Iniquities, to deliver us from the *Guilt* of them in our *Justification*, and to deliver us from the *filth* of them in our *Sanctification*; and so to make us Members of himself, to joyn us to his own Body, that being Partakers of his Holiness here, we might be Partakers of his Happiness hereafter. Has he had, has he shewed such Love to us? and shall we then act that which is so hateful to him? Cannot all the Love that he hath shewn us, engage us to abstain from that which he so much abhors? Shall we violate the Temple of his Spirit? Shall *we take the members of Christ*, (as the Apostle speaks) *and make them the members of an Harlot?* Shall we prefer the enjoyment of a Lust before Communion with Christ? and love a Whore better than Jesus? better than Jesus that so loved us, as not to love himself even to the Death for us, but give his Life for us? *God forbid.* If we thus would meditate on the Love of Christ, when we are under Temptation to uncleanness, the Love of Christ would damp and dead all other Love, subdue, and crucifie, and kill all carnal Lust. We should never be able to love any thing in competition with him, much less lust after any thing in Contradiction to him, and so abstain

ſtain from all uncleanneſs, deteſt and flee Fornication. And thus much for my ſeventh Direction.

There is but one thing more that I know of, requiſite to give you for a Direction, and that is Prayer. Prayer! O, what will not that do! It hath a kind of Omnipotency in it; it can do any thing, even with God himſelf; he cannot, becauſe he will not reſiſt it. Fervent and *effectual Prayer*, O, it *availeth much*! as St. *James* tells us, *c.* 5. *v.* 16. To this means therefore betake your ſelves for Preſervation of your Chaſtity, and for Protection againſt Temptation to Incontinency. 'Tis our Saviour's own Direction, *Watch and pray, that ye enter not into temptation*, Mat. 26. 11. Nothing ſo forcible for the overcoming of this Temptation, as Prayer. Surely never was any man foiled with it, that uſed this Weapon againſt it, and did not firſt forſake his Weapon, and give over his Defence. Whatever therefore elſe ye do, be ſure to betake your ſelf to Prayer. Prayer will intereſt, and concern God himſelf in your Preſervation, and engage his Omnipotency in your Quarrel. It will obtain Grace to ſubdue Luſt, ſtrength to withſtand Satan, Conſtancy to continue chaſte, and in one word, conqueſt in, and over every Temptation. To this weapon therefore betake your ſelves, and doubt not of Succeſs in every Encounter. He was never finally overcome by Luſt, who continued praying ſincerely.

And now I have given you my Directions to preſerve you from falling into the Sin of Fornication, I muſt now leave the Readers to the Tryal of them. and my Prayer is, That God would ſo bring theſe Directions into your Minds, and ſo incline your Hearts to the uſing of them, and ſo bleſs your Endeavours in their Uſe, that they prove as ſo many powerful Antidotes againſt Luſt, ſtrong Remedies againſt Uncleanneſs, and effectual Preſervatives againſt Fornication. So ſhall God have Glory, ſo ſhall you have Profit, and I ſhall have the End I propounded to my ſelf in this Diſcourſe.

And

And all this, and much more the Lord be pleased to do for you and me, and all for the Son of his Love's sake, our ever blessed Lord, and only Saviour Jesus Christ, to whom with the Father and the Holy Ghost, be all Honour, Glory, and Power, ascribed now and for evermore. *Amen.*

The END of the Treatise of Fornication.